

Christian Courier

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A town and First Nations community combat racism

Keith Knight

WALLACEBURG, Ont. — Racism. It is alive and well and breeding in Wallaceburg, Ont.

Wallaceburg is a town of 12,000 situated along the Canada-U.S. border between Windsor and Sarnia.

The racism can be as blatant as a racial slur on the ice at the arena, or as subtle as a whisper as you walk down the aisle in the grocery store.

It exists within sports, within the classroom in the factory and around the coffee pot.

It lives in the hearts of those who are down at the pub or the pool or the arena.

We stereotype

We laugh as we tell jokes about our favorite ethnic target: natives, Portuguese, Dutch, Belgian, French, blacks, Chinese, "Newfies." Our list is as long as our imagination.

And every day we reinforce stereotypes of others, painting them with broad strokes that

seem unfair at best: everybody on welfare either smokes or drinks their money away. You're a native, you're an alcoholic; you're Jewish you're a shrewd tightwad; you're Dutch, you're stingy; you're French, you're a separatist.

And so it goes.

Prejudice. Bias. Stereotyping. Racism.

Called 'Apples'

It is not only felt on the streets of Wallaceburg, it also cuts at the heart of Walpole Island First Nations, located eight kilometres west of Wallaceburg and across the St. Clair River from Michigan.

Life can be just as cruel for natives of mixed backgrounds. They are called "Apples": you know, red on the outside and white on the inside. They may look like natives but one of their parents or grandparents is white.

Walpole Island hosted an intense three-day anti-racism



PHOTOS: COURTESY KEITH KNIGHT

This narrow channel separates the Town of Wallaceburg from Walpole Island First Nation.

seminar in September. It was put on by the Nechi Institute of Alcoholism and Drug Information of Edmonton.

Nechi had been on Walpole Island to conduct programs for young children entitled "Better Beginnings, Better Future."

Between a couple of those sessions there was a three-day space during which were
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'Dutch' Indian observes 20 years of ministry

John Pater

WINNIPEG — Picture a pair of wooden shoes overlaid with tanned animal hide and decorated with brightly colored native beads. Such a blending of cultures is also seen in the vision and work of Rev. Henk DeBruyn.

DeBruyn was given such a pair of "wooden moccasins" when he celebrated 10 years as director of Indian Family Centre in Winnipeg. That was 10 years ago.

At the beginning of this year,

DeBruyn quietly observed his 20th year of ministry among native people. His ministry, which began January 1974, was the first started by the Christian Reformed Church (CRC) in Canada with and among urban Indian and Metis peoples. There are now two others — one in Regina and one in Edmonton.

With his distinguishable Dutch accent (he was 21 years old when he immigrated to Canada from the Netherlands in 1956), DeBruyn tells his story. It's a story of coming to identify more strongly with his own Dutch culture as he "walked with" native people who are seeking to reclaim their culture.

The meeting of cultures and the walking together combine in the symbol and reality of the wooden moccasins.

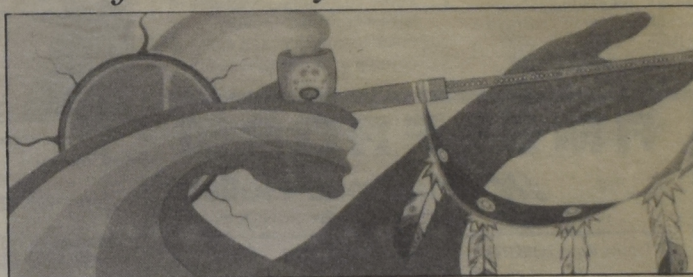
Freedom to decide

Recognizing that he is working within another culture and

respecting that culture is key to DeBruyn's outlook on his ministry. "It's easy to see wrong stuff in another culture," he says.

By working in a cross-cultural ministry, DeBruyn says he is forced to look at the things in his own life that he values or prizes and asks: "Is this an essential part of the kingdom of God or is this part of my culture?" With that constantly before him, it's clear to him that native people need the freedom to work out their own response to the gospel.

"If Christ redeems a people," says DeBruyn, "Christ redeems their soul, their life, their culture." This has meant a more open-ended type of ministry, DeBruyn says.



Print of wall mural at Indian Family Centre, Winnipeg.

PHOTO: JOHN PATER

"I haven't forced this ministry to become a Christian Reformed Church," he says. And so, week-day healing worship circles complete with the burning of sweetgrass and the beating of a drum take the place of Sunday worship ser-

vices. Huge wall-sized murals inside and outside the building, designed by native artists, mark Indian Family Centre as a native place. "It's regarded as one of the sacred places," says
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News

Wallaceburg reps learn native perspective

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offered the anti-racism seminars. All staff of the Town of Wallaceburg and all department heads at town hall and related agencies were invited.

Three persons attended: Wallaceburg Hydro treasurer Harvey Gamble was among them.

Gamble said those three days were a real eye-opener for him because they exposed him to a native perspective on racism and bigotry. More importantly he was exposed to native culture.

Out of those three days grew a desire among both natives and non-natives to attack racism.

During and after games

Participants spoke of racism in sports, especially on the ice

during hockey games between teams from Walpole Island and Wallaceburg. Inter-community rivalries are easily used as vehicles for racial discrimination.

Racials slurs are often used to gain advantage by distracting the opposing team.

A further problem is that this aggression doesn't end when the games end. It is carried back to the schools the next day and out on the streets in the form of tension, resentment and the desire to "get even."

Seminar participants spoke of a perception of racism on the police force where native youngsters are presumed guilty starting a fight and are subsequently hauled off to the police station.

Police forces, they argue, must not only be impartial,

they must be *seen* as being impartial. That can happen by arresting both sides in a fight, for example.

And in schools, occurrences of racism often lead to fighting and polarization among children.

Racism is not only confined to formal institutions. Natives say they encounter it in retail stores, at check-out counters, and in attitudes of store employees. They experience it in hospitals and doctor's offices.

A solution

But today it seems the communities on both sides of the issue are prepared to sit down and discuss it.

A handful of citizens in Wallaceburg and Walpole Island First Nation have developed a plan over the past four months.



The town of Wallaceburg.

Entitled "Living in a Diverse Community," it sets out to identify areas where racism seems to be most blatant: in the arenas, schools and stores, and within local police forces.

The notion is a simple one: pick key grassroots people from each of those four areas and teach them in a retreat setting for two weeks and then send them back to their jobs to train others. But don't train the bureaucrats or the politicians.

Bigotry is overcome in one-on-one encounters. You train teachers, not principals; nurses, not doctors; hockey coaches, not team presidents; store

managers, not CEOs.

A series of exchanges are planned involving a few teachers and a few students from Wallaceburg schools who spend time in the Walpole schools, and vice-versa.

A similar exchange is expected to take place between police constables on both the Wallaceburg and Walpole police forces.

How better to combat racism in department stores, food stores and restaurants than to employ more native people?

Keith Knight is editor of the Wallaceburg News.

He walks with Natives

...continued from p. 1

DeBruyn. And so not a scratch of graffiti defaces these otherwise vulnerable inner city walls.

The centre has also developed as a focal point for bringing healing to some of the social injustices in the inner city. Unemployment programs for families, fairs to promote community and "alternative gangs" for youth have developed out of DeBruyn's vision.

DeBruyn makes no

apologies for spending 20 years and still not having a native Christian Reformed Church. He says the ministry is in line with Reformed kingdom theology: "All areas of life are part of this ministry."

And he says he knows he's meeting the underlying goals of the ministry as approved by the Council of Christian Reformed Churches in Canada. Those goals are for DeBruyn to have a "spiritual, socially oriented ministry" and to develop a "working, worship-

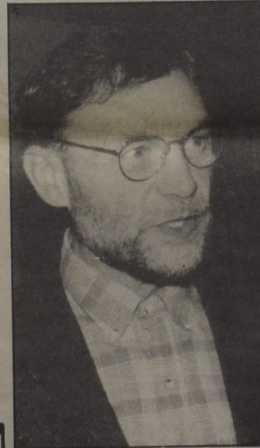


PHOTO: BERT WITVOET

Henk DeBruyn

ping community."

Handing of control

"Walking with..." is an oft repeated expression in the DeBruyn lexicon. "I walk with them knowing that Christ walks with them." But in that walking, they've "walked on paths that didn't always have answers."

DeBruyn says he has had to learn to give up his own agenda and go with what the people want and need. "I have to give up control," he says, "and simply walk with the people." This can be frustrating to someone who is used to being the initiator and do-er.

And, in the eyes of many in

the Christian Reformed Church, such handing over of control would seem to be theologically ill advised. But DeBruyn says whenever he wonders "if something is of Christ" he asks: "Did healing take place in their lives and in their community? If so, there is only One Healer."

"Trusting in the sufficiency of the sacrifice of Christ and living out of that forgiveness," is key to accepting this sometimes uncertain route he says.

Partnership in Christ

DeBruyn admits that this vision for working in a cross-cultural setting has taken the 20 years to fully develop. But the germ was already there, he says, when he began Home Missions work following graduation from Calvin Seminary in 1965.

Following stints in Fredericton, New Brunswick and Windsor, Ont., DeBruyn became restless with the Home Missions focus on church plant-

ing in the suburbs.

His next assignment struck home. He spent two years in the heart of the ghetto in Detroit. That was the spring board which led to these last 20 years as director of the Indian ministry in Winnipeg.

DeBruyn, who is now 59, says much of what he has learned has come in the relationships he's been able to develop with individual native people. He says the Christian Reformed Church is going to need to do the same.

He says the people he's involved with at Indian Family Centre have started using the term partnership to describe their relationship with the CRC. He says they then speak of sharing: "We want to share with you as you, the CRC, have shared with us."

DeBruyn says that's the task now. "Walking together in freedom," he says, "the Spirit will work and enable healing."

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Comment

PRESSREVIEW



Carl D. Tzyl

The tainted blood tragedy has invited much attention in the media, and so has the tragedy of Newfoundland's devastated economy. People in Saskatchewan remembered Newfoundland's gifts of dried fish during the "dirty '30s" when an evil wind blew over the prairies; they are returning the favor 60 years later with donations of pancake flour. Premier Klein and premier Clyde Wells are getting together to see if Newfoundland's debt payments can be eased.

★★★

The International Fund for Animal Welfare, however, has no mercy on Newfoundlanders. It is fighting the seal hunt, citing evidence that the animals are being killed for their penises as much as for fur; the seal penises are being exported to China. Greenpeace, not wanting to appear sluggish is also waging war in Europe against the B.C. forest industry.

★★★

There is a national game of musical chairs going on — Tories are being replaced with Liberals in those well-paying government jobs. The accounting firm of Sobeco, Ernst and Young is a bit out of touch with the times. It has recommended a 37 per cent salary increase for MPs. The recommendation, although probably based on reasonable grounds, nevertheless sounded like a worn-out battery trying to get a car started on a cold winter morning.

Reactions to the recommendation came as fast and furious as snow in January. Quite contrary to the accounting firm's recommendations, the denizens of Parliament Hill are subject to cruel cut-backs: no more free shoe-shines, commercial rates for hair cuts and free

travel severely restricted. Prairie Preston has managed to force thrift onto the political agenda.

★★★

There's a luxurious \$56 million airplane standing forlornly on a runway at the Trenton, Ont., air base. Low mileage, bathroom, bedroom and other well-appointed facilities. It was meant for Monsieur, but due to unforeseen circumstances he could not take possession. Anyone interested?

★★★

Quebec's premier, Mr. Daniel Johnson, whose Liberal government received its obituary in the press even before it was born, is doing remarkably well. Johnson also has to deal with the fall-out from the closing of the College Militaire Royal, which moves the French-speaking cadets to the RMC in Kingston, Ont. Decisions like that, necessary though they may be, won't do a lot for federalism in Quebec.

★★★

A party that probably will vanish from the scene is the Social Credit Party. Wilhelmus Maria VanderZalm contributed heavily to its demise.

★★★

There's a lot of money to be made in China's booming economy. Canada is aiming heavy guns at that market, both the Prime Minister and the Governor-General are scheduled to drum up business there. The U.S., in its trade negotiations with China, is insisting on improvement of human rights there, but the lure of the buck will probably

prevail. A recent World Bank report estimated that the combined economies of China, Hong Kong and Taiwan will eclipse that of the United States within a decade.

★★★

The Clinton administration and Haiti's exiled president, Rev. Jean-Bertrand Aristide are still at odds over the peace plan backed by Washington. The plan contains the passage of a law that would grant amnesty to the military leaders who overthrew Aristide in September 1991. The U.S. State Department criticizes Aristide for not backing the peace proposals.

★★★

The Israeli government is trying to get its negotiations with the PLO back on track, with not much success so far. If Germans could choose their chancellor the way Americans vote for their president by name on a ballot, Helmut Kohl would be blindsided by Rudolf Scharping, a Social Democrat. The Germans, however, vote for parties. Elections there will be in the fall.

★★★

Most of western and southern Europe is basking in the sunshine of spring. Hereabouts, March, for a few days showed some promise of warmth, but it betrayed one and all with yet another storm mid-month.

★★★

International money dealers pushed the Canadian dollar way down, which is good news for exporters but bad news for the importers of King pepper-

mints and salt licorice, that other Dutch candy beloved by nostalgic immigrants.

★★★

The surprise of the month was the ride of a bullet-ridden trolley car in Sarajevo. Bloodshed and violence continues, however, all over the world. The IRA shot non-exploding mortars at the Heathrow Airport in the seemingly endless struggle between Britain and the Irish.

★★★

In St. Peter's churchyard on the Isle of Thanet someone found the following epitaph:

"Against his will/here lies George Hill/who from a cliff/fell down quite stiff/when it happened is not known/therefore not mentioned on his stone."

And I read somewhere this perplexing question: "How do you suppose we're going to get around on the information super highway when we can't even keep runaway cows off the Trans Canada Highway?"

Carl Tzyl is chaplaincy co-ordinator in Canada for the Christian Reformed Church and is a member of the Ontario Multifaith Council on Spiritual and Religious Care.

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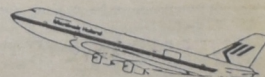
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Editorial

Be glad you're a religious person

Ian Haysom, editor of the *Vancouver Sun* quotes a recent Vision-TV study which says that almost 60 per cent of Canadians agreed with the statement: "I'm not a religious person, but I am a spiritual person" (*The Vancouver Sun*, Feb. 19, 1994).

Of course, admitting to not being spiritual is like saying that you have no sense of humor, which is socially unacceptable.

What is spirituality?

Haysom says spirituality is a search for meaning and that a person's values are based on that journey. He also notes that newspapers are becoming more interested in spirituality as they "are filled with discussions of morality, ethics and ideas."

There's something very attractive to saying that you're not a religious person but a spiritual person. After all, the heart of religion is spirituality. If I were forced to choose between religion and spirituality, I would choose spirituality every time. It's like having to choose between marriage and passionate love. Marriage without passionate love is dead, but passionate love can exist outside of marriage.

Saying you're a spiritual person but not a religious person gives the impression that you are a non-judgmental, open-minded and caring person. You do not claim to have found the answer in your search for meaning. You do not separate yourself from people who are Muslims, Jews, Christians or Hindus. You can afford to be open to other people's ideas because you do not need to defend anything.

A free place

Saying you're a spiritual but not a religious person is the ultimate in declaring yourself free and autonomous. No priest or parson can lord it over you. You're not tainted with the sin of a denomination or fellowship. You don't have to bear with the weaknesses of narrow-minded church members. You have no financial and organizational obligations. You need not bother with religious observances or act out of a sense of duty. You have no creed to adhere to, no Sunday school noses to wipe and no issues to fight over. You're a free person.

I must admit, there are times when I wish I could say, "I'm not a religious person, but I am a spiritual person." I have that urge just about the same time when I wish I weren't married, didn't have children, didn't have neighbors, didn't have a job and didn't need to listen to politicians.

Spirituality places no demands on you other than those you impose yourself.

Nothing to declare

Most important, spirituality does not ask you to name the god you serve. You can worship at the altar of beauty, money, power or sensuality without letting others know that that's what you're doing. When you cross the border from spirituality to religion, which you

invariably do, you have nothing to declare.

And there's the rub. Saying you're not a religious person is like lying when you cross the U.S./Canadian border.

Of course, you're a religious person. Your spirituality finds some way of expressing itself in behavior. You may call yourself an agnostic but you make concrete choices that set you apart from others. If life is a journey, your path is well marked and has a very clear destiny. Your "agnostic" (I don't know) has as much validity as the feigned ignorance of a thief caught opening a bank vault.

The key to happiness

Just like the person who does not believe in getting married but "lives with" another person, the difference between being an agnostic and being religious is in a way academic. But in another way it's a radical difference. The secret of happiness in life and true spirituality lies in making the right commitments, not avoiding them.

I'm glad I'm a religious person as well as a spiritual person. Being a religious as well as a spiritual person entitles me to all the responsibilities and privileges of belonging to a purposeful and working community.

Why don't I find that confining? Mainly because religion for me is not finding the answer to all of life's questions and stopping my search for meaning. It means being in contact with the one who knows the answers and who provides me with enough guidance to make my search fruitful.

Think what a world without marriages would be like. It wouldn't be nearly as bad as a world without religion. How does the song go again: "Spirituality and religion go together like a horse and carriage. You can't have one without the ... other."

BW

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A hang-over from Christianity

After I wrote the editorial for this week, I had a chat about spirituality with Al Wolters, professor of biblical studies at Redeemer College, Ancaster, Ont. He pointed out that a negative attitude towards religion is characteristic of post-modernism, the main philosophical stream in our time. According to post-modernism, there are no absolutes.

Wolters remarked that the anti-religion mood in our society is more an aversion to Christianity than to religion *per se*. Native spirituality and Eastern mysticism are beautiful; Christian spirituality is suspect.

He pointed out how a Christian professor at York University in Toronto wanted to teach a course in psychology from a Christian

perspective. Her proposal was met with loud opposition from other faculty members. At the same time everybody thought it was great that another York University prof was teaching psychology from a Buddhist perspective.

Wolters sometimes tells his biblical study class that the time we're living in can be characterized as "a hang-over from Christianity."

He warns that, even though our society still holds many values that came out of Christianity, these residual Christian values can easily be perverted if there are no norms to call us to account.

BW

Letters/Comment

Paralysis of the will set in at East Edmonton

I read with interest the article entitled "Learned helplessness" (Feb. 25) by Alyce Oosterhuis. I find it amazing that she has such insight into the workings of the Alberta government. Yet the Edmonton Christian School board, of which she is president, has shown the determination to take the very same steps. It seems that the board has created this "learned helplessness" in the East Edmonton community, resulting in the closure of the East Edmonton Christian School (one of four Christian schools in the city).

It began last fall with rumors and threats of a possible school closure due to decreasing enrolment and cuts in government funding, thus "creating a sense of instability and uncertainty" in the community. By November the board was recommending the closure of a school as the best way to deal with the financial woes.

At a "Focus" meeting held at the school a few weeks later, parents were adamantly opposed to the closure and suggested many other ways in which the problems could be dealt with. Neither the meeting nor the letters and phone calls which followed seemed to have any effect, for the board's plans rapidly advanced.

No room for compromise

A special school society meeting was called for Feb. 28 to vote on the closure of the East School. Many felt that the board had moved far too quickly without consulting the parents involved and without giving people sufficient time to study the likely effects of such a brutal cut. Many also felt that this recommendation was a shortsighted one which lacked faith and vision.

In spite of all the positive suggestions made, the board insisted that no amendments to the proposal could be

made, and thus there was no room for compromise. What was happening here was what Ms. Oosterhuis described as the next step in "learned helplessness": "Then cut off the avenues for escape by removing the structures which have enabled people to make a difference in the past." Letters, phone calls and personal statements all seemed to have had no effect.

In the end, the decision was narrowly made to close the school on June 30 of this year. Many left the meeting feeling utterly shocked, numbed and somewhat manipulated. Attempts were made to persuade the board to postpone the plan for a year in view of insufficient support and strong feelings against closing this community school. Again, letters and phone calls seemed to be of no avail, and many simply gave up.

Feeling of hopelessness

In her article, Ms. Oosterhuis puts it this way: "In the end, when the public's anger and energy have been vented and spent to little avail, a depressed people accepts whatever has been decided for them without joy or hope."

A week after this society meeting a group of parents met again to try to find alternative solutions to closing the school, but the general feeling was that of hopelessness. It seemed all their efforts had amounted to nothing, their voice was not heard and the strong feeling of community in East Edmonton was to be torn apart.

After this final meeting, I was at first surprised at the air of resignation there. After reading Ms. Oosterhuis' article, however, I realized why: "Helpless dogs and depressed people both suffer paralysis of the will and a passive resignation."

Bertha Van Essen
Edmonton

Schools have failed customer satisfaction test

I am responding to John Vriend's comments on the reasons for the decline in enrolment at our Christian secondary schools (Irene Bom's report "Education prof tells high schools to dress up," Feb. 25).

Whereas we definitely do have to learn to market our schools better, putting uniforms on students might not be the way to do this.

Rather, in my opinion, our schools ought to be desirable places to attend because

- students feel loved and accepted;
- the curriculum meets their needs and challenges them to develop their potential as image-bearers of God and disciples of Jesus Christ;

- teachers are in tune with the developmental tasks of their students, not only intellectually but also emotionally, socially and spiritually;
- there is evidence of open dialogue between the parents and teachers, and so forth.

I, too, am concerned about the declining enrolment. However, what alarms me about it is this: members of the first generation of Christian school graduates are deciding not to send their children to the Christian high school. Obviously we have not done a very good job selling our schools to our students in the past.

Hilda E. Roukema
Christian school teacher since 1963
Brampton, Ont.

Changes for Vietnamese church?

Andrew Wark

For Christian leaders in post-war Vietnam the distance between the pulpit and the prison cell has always been but a few steps. Hope is frequently punctuated with hardship, while church growth is interpolated with arrests and imprisonments. Suffering has been met with courage and endurance. Such is the liturgy used by the Vietnamese church.

But the winds of political and economic change are now blowing, witnessed early last month by the long-awaited lifting of the 19-year-old international trade embargo against the country. As Vietnam inches out of its isolation and seeks to re-enter the world community, Hanoi's heavy-handed approach toward religion is also being cautiously lifted.

Beginning in January of last year Vietnamese Communist Party general secretary Do Muoi astonished foreign journalists with visits to both a Buddhist pagoda and the nation's oldest Catholic church; he then granted the early prison release of three Protestant house church pastors and a Catholic priest serving a life sentence for "propagandizing against the socialist system." And in mid-1993 he allowed Mother Teresa's Sisters of Charity to set up in Hanoi the first foreign religious community to work in Vietnam.

Ultior motives

Observers affirm that progress in religious rights is undeniably linked to the government's efforts to break the international trade embargo. According to one Bangkok-based analyst, Hanoi has played the "religion card" to divert attention away from the "unanswerable" questions regarding American soldiers missing in action (MIA) during the Vietnam War, a key issue in the embargo debate.

The sense of renewed optimism in this poverty-stricken nation is infectious. Yet the influx of foreign companies and capital is unlikely to bring about either the economic or political "quick fixes" on which many have pinned their hopes.

Older church leaders — those who have spent the years since 1975 in and out of Vietnam's prison system — recognize that it will take time for more meaningful and lasting change to occur. While greeting the past year's religious concessions as an encouraging sign for the future, many are quick to point out that there is still far to travel before authentic religious freedom is realized.

Lingering repressive relics

The conviction of many Communist Party cadres that churches "encourage dissidents and foment insurrection" is a viewpoint difficult to rehabilitate. As a result, tensions between security forces and house church Christians remain high. "We are still being persecuted," says Vinh, a Ho Chi Minh City house church pastor who asked that his complete name be withheld. "It's just much more subtle now."

The dearth of Scriptures is also a continuing dilemma for Vietnam's estimated 400,000 Protestants and six million Catholics; and the doors of more than 280 churches remain firmly locked. Those churches which have been reopened face tight restrictions governing their use, repair and extension.

There are ongoing government constraints placed on training new clergy. "Underground" Protestant training classes remain officially outlawed by the government, and Catholic church appointments must still be government approved, based on the political views of applicants.

Persecution a 'normal' part of church life

Despite all this, the churches are growing quickly. While Thien Tu, one of the recently released house church pastors, was in prison between 1991 and 1993, his church movement grew from 3,000 people to 12,000 regular members, with some 13,000 others awaiting training and baptism. "Persecution is not a major issue for most Vietnamese pastors," says Tu. "It comes with the territory. It's part of our normal church life."

The lifting of the embargo, Tu concedes, may help the church to consolidate further liberties. But the inevitable onslaught of materialism, already beginning to sweep Ho Chi Minh City, may well prove a greater threat to the church than persecution. "Now is the time to evangelize Vietnam," he adds, "while people's hearts are still open to the Gospel."

For the church, the future is likely to be colored by optimism and uncertainty, old impediments and new challenges. Yet the psalms of faith, written in lonely prison cells, remain etched on the hearts of Vietnam's Christians. Such hymns will undoubtedly fuel much needed hope and direction for church's leaders braving the hot and cold winds of change blowing across the Vietnamese landscape.

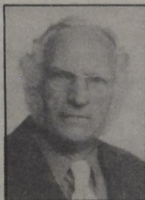
Andrew Wark is the Asia correspondent for News Network International. He was recently on assignment in Vietnam.

Letters

A reasonable but wrong assumption

In the Feb. 25 issue of C.C. we printed an article written by Syrt Wolters of Victoria, B.C. In the bio at the end of the article we said that Wolters is a retired barber. We *thought* he was a retired barber, but it was an assumption. It was a reasonable assumption because Mr. Wolters is in his early 80s. Most people are retired if not tired of life by that time. Not Syrt Wolters. He sent us the following notice, which, he says, speaks for itself. We reproduce it here with our sincerest apologies for not having eliminated our unruliness with his unique cutting techniques.

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Suffering aunt evoked admiration

I'm glad you posed the questions that you did in your editorial "Death with dignity or faith?" (CC Feb. 25) You asked: "But what is dignity, other than the quality of being worthy of respect? How can that quality depend on one's physical condition?"

These questions are not really questions for you, of course. Even with Lou Gehrig's disease there can be death with dignity and faith!

I witnessed how an aunt suffered from this disease until she died. I never felt she was "undignified." On the contrary, I admired her courage, faith and perseverance, even though her condition evoked a strong feeling of compassion.

How can we as Christians see a physically handicapped person (whatever the ailment or deterioration may be) as being no longer dignified? Dignity does not lie in outward ap-

pearance.

As you rightly said at the end of your editorial: we can only wait for the Owner to claim his property. God forbid that we will become a nation with laws that will, in addition to terminating life after God has created it, also give us permission to end it.

**Didy Prinzen
Whitby, Ont.**

How about dressing up Calvin?

Whatever happened to seeking after the kingdom of God and its righteousness to ensure that all the things Christian high schools needed would be "added to them." If John Vriend thinks "essentials don't matter anymore" (CC, Feb. 25) and instead schools need an "image makeover, including school uniforms and Disney replacement schemes," I suggest repentance may be a better way to ensure enrolment and financial stability, rather than a "quality-for-your-money sales pitch."

Having owned a successful

national advertising agency for 15 years, followed by a call to ministry which has occupied me for another 13 years, I have not seen a great need for any of the marketing methods and sales techniques in the body of Christ.

What I used professionally to market and sell a host of products and services is quite redundant in God's kingdom. Sure, I have had to experience expansion and contraction, serving with much and with less, but I did find the greatest marketing secret ever. It's called "contentment."



With contentment comes trust and trust is truly believing that God will never short-change his children in anything he calls them to do. All that matters are the essentials of a deep relationship with the Father, his precious Word and the leading of his Holy Spirit. John Calvin may like his new hat, but I'm not sure he'd appreciate the new thinking proposed under that hat.

**Gerrit Verstraete
Gabriola Island, B.C.**

Rooftop Musings

Alyce Oosterhuis



The revival

For weeks I had been dreading Feb. 28. That was the scheduled evening for a Christian Education Society meeting to discuss and vote on a proposal that would reduce Edmonton's four school campuses to three. As chairperson of the board I was slated to direct this gathering, to make sure there would be no name-calling or recriminations, as few tears as possible, as little anger as is realistic.

We had prepared the gym for 75 people, realizing that more than ever would come out to debate the issue and challenge each other. At 8 o'clock the gym was full and more people were lined up to find their places on the stage, gym mats, the walls, the piano bench. There were more than 550 people when we began 20 minutes later and the sight of so many coming out to verify the importance of Christian education was awe-inspiring.

The singing was phenomenal as we sang for initial devotions, prior to voting, and at the conclusion. Those who stepped forward to address the audience and board were articulate, succinct and very compassionate. Few participants, other than board members, spoke in favor of the consolidation of the two schools separated by less than 15 minutes driving distance. But the spirit remained positive and supportive. When the final vote was tallied, 56 per cent voted to consolidate, and yet the vast majority went home, feeling that it had been a "good meeting."

The issue, of course, is not finished yet. As I write, concerned parents are meeting to discern ways and means to change the society's decision. After all, with such a small majority, should we not, as so often happens in church decisions, opt for the rescinding of a decision? Yet if the percentages had been reversed, would the 44 per cent in favor of consolidation, have dared to propose such a reversal? When governments are formed on the basis of 56 per cent majorities, do the masses cry out: "Unfair!"?

Tenacity

The bigger problem to me, however, is the tenacity with which we tend to cling to a community location for the sustenance of Christian vision. The one insightful argument I heard against relocating cited the school's involvement and outreach presence in its geographical location. In some ways it reminded me of the days when many of us lamented the King's University College move from its inner city presence to its present suburban campus. Ironically enough, those who argued strongly for the TKUC move now stand as vehemently opposed to the school community move. Maybe passions and loyalties are antagonistic bedfellows for efficiency and fiscal responsibility.

Undoubtedly though, there is a renewed spirit of care and commitment to Christian education in Edmonton. It is also a spirit of gentleness, of allowing the other to grieve a passing era while looking forward to an exciting future. I long for the day again when people walk into our schools and say, "My next door neighbor is so enthusiastic about your system that I just have to inquire about enrolling our children. After all, each parent and child is the best emissary for Christian schooling. Maybe by the time the April budget meeting rolls around, we will be able to say (like my college friend in the '60s): "I see the light of Jesus in your eyes!"

Alyce Horzelenberg Oosterhuis is associate professor of education and psychology at The King's University College in Edmonton.

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Cinema/ News

Cinema summaries

Marian Van Til

What's Eating Gilbert Grape?

Rated PG

Stars Johnny Depp, Juliette Lewis, Leonardo DiCaprio, John C. Reilly, Mary Steenburgen, Darlene Cates
Directed by Lasse Halstrom

The Grape family of Endora, Iowa, have had tough times since their husband and father committed suicide 14 years ago. Mama has sunk into a self-imposed and self-isolating cocoon of fat — 500 pounds worth. The high school-aged daughter concentrates on school events; the twenty-something daughter, who used to manage an institutional food service, now concentrates on feeding the family (a big job).

Gilbert, also in his 20s, has assumed the role of father, taking responsibility for keeping Mama on an even keel and caring for Arny, his mentally retarded brother who is about to turn 18. There's another son, but as Gilbert says, "He got away" — from the seclusion and always-the-sameness of Endora and from the emotional wilderness which was and is the Grape family.

Static bliss

Just what is eating Gilbert Grape? Gilbert doesn't realize that anything's "eating" him, either in terms of annoying or making him anxious, or in terms of devouring him. He lives in an unrecognized, emotional catatonic state.

Good old steady Gilbert will never change; and will never leave Endora. Everybody seems to know it. And everybody can count on him. He does his duty as best he can with no thought for himself. He goes to work, sees to Mama's needs (though ashamed of her, he is never unkind), verbally spars with his sisters, and keeps an eye on Arny, including bathing and putting him to bed every night.

Even his seduction by the wife of the town's insurance salesman (which happens before we begin looking in on the Grapes) seems to have oc-

curred behind an emotional shroud. (The woman admits to him later that she chose him because she figured he'd always be there for her.)

Emerging from the cocoon

The Grapes have all done a good job of denying to themselves and others that messy business about their father. All except Arny, that is. Sweet-tempered, childlike Arny doesn't know how to cover feelings or how to tell socially acceptable lies.

Thus, Arny keeps the rest of them from sinking into complete and irreversible disavowal of their circumstances. He begins to get help from Becky, a newcomer passing through town.

Becky is a young woman about Gilbert's age. She is strangely beautiful but is unimpressed with physical beauty (thus Becky accepts Mama as she is, something Gilbert still struggles with). Becky is astute but keeps her wisdom to herself until the right moment. She is compassionate and kind like Gilbert is. But she knows how to accept love as well as give it. Predictably, Becky changes Gilbert's life. But the way their friendship-turned-romance is handled is anything but typical for Hollywood.

Swedish director

That's because, though this film comes from Hollywood, its director does not: Lasse Halstrom is Swedish. He came to attention in North America about five years ago with his whimsical, insightful film about boyhood called *My Life as a Dog* (available on video). On the strength of that film he gained entrance to Hollywood, a fortunate fact for North American movie watchers.

Canadian actor Johnny Depp (who proved his considerable acting skills in *Edward Scissorhands* and *Benny and Joon*) once again turns in a solid performance here. But particularly



brilliant is Leonardo DiCaprio as Arny.

At first glance the everyday lives of an "ordinary" family in rural Iowa do not have great potential as a film. There's no explicit sex, violence, profanity or vulgarity; there are no chase scenes, no "action-adventure"; and the adultery reaps its own destructive harvest.

Yet as an insightful outsider, Halstrom was just the kind of director needed to interpret this slice of North American culture and family life to North Americans. He does it with grace and compassion, letting

viewers draw their own conclusions.

The result is that the very ordinariness of these people (the townspeople's roles, though minor, are exceptionally well-developed) becomes both intriguing and instructive. Despite their emotional handicaps and petty disagreements, the members of the Grape family care deeply for and respect each other — even their mother, whose physical immensity prevents her from leaving the family living room and makes her a curiosity to neighborhood kids, who peep in the windows

hoping to get a look at her.

The townspeople, too, while involved in each others' business and lives, are not the stereotypical, small-minded busybodies Hollywood so often offers up when filming small-town America. There are genuine friendships here, and real concern for each other.

Though potentially a "downer" as a story, all of these elements lend *What's Eating Gilbert Grape* a buoyancy and a kind of off-beat sweetness which continues to resonate with viewers long after they leave the theatre.

Black clergy speak out for Michael Jackson

LOS ANGELES, Calif. (EP) — A group of black clergy held a press conference Feb. 18 to denounce the media and law enforcement agencies for their handling of child molestation accusations against pop superstar Michael Jackson.

At the news conference, held at the Second Baptist Church in Los Angeles, Rev. William Epps, the church's pastor, and other ministers spoke out against the treatment Jackson had received.

"It seems like Michael Jackson is being tried, convicted and sentenced by the media and not being treated fairly," said Epps. He charged that prosecutors were more interested in trying "to put feathers in their caps and further their own professional careers," than

in justice.

The group released a statement criticizing the way media and law enforcement agencies have handled the situation. "Michael Jackson is yet another victim of this persecution frenzy and yet another example of why a large segment of our population has so little faith in the judicial system that is supposed to serve and protect us," said the statement.

The clergy condemned Los Angeles District Attorney Gil Garcetti's attempt to change a law which prohibits prosecutors from compelling victims of sex crimes to testify in criminal cases. Garcetti is seeking emergency legislation that would create an exemption in the law for victims who accept settlements in related civil

suits.

Lee Solters, a publicist for Jackson, helped organize the news conference.

Authorities in Los Angeles and Santa Barbara counties, where Jackson has homes, have been investigating since last August, when a 13-year-old boy filed a civil suit alleging that Jackson has molested him. In January, Jackson agreed to what was believed to be a multi-million dollar out of court settlement to end the civil case, but the criminal investigation continues. No charges have been filed, but a grand jury is hearing testimony concerning Jackson.

Church, Marian Van Til, page editor

Blood of Martyrs still watering seed of church

MISSISSAUGA, Ont. (VM) — "The best place to be biblically born again these days is not Christian North America or Europe, but Muslim Iran or atheistic China," says a mission that evangelizes in countries that restrict the gospel and Christian activities.

"The Book of Acts is still being written, and it's being written in countries that harass, imprison and execute Christians," says Alan Sharpe, director of development with The Voice of the Martyrs, a Mississauga, Ont., based evangelical mission that helps the persecuted church worldwide.

"Although Christians in Iran are repressed, imprisoned and even killed for their faith," says Sharpe, "Iranians are currently the most open to Christianity and the gospel of any Muslim group in the world. And this in a country where Muslims are forbidden from entering churches, where non-Muslim shopkeepers must post signs showing their religious affiliation, where all citizens must carry religious identity cards, and where the penalty for con-

verting from Islam to Christianity is death."

Sharpe says that China is another heavily restricted country that is nevertheless experiencing phenomenal church growth.

Most martyrs in this century

"Church historians estimate that more Chinese Christians were martyred during the past several decades than in all Church history combined," says Sharpe, "and other experts predict that 1993 was the worst year for political arrests and trials in China since the crackdown against the pro-democracy movement in 1989. And yet the Christian Church in China is growing faster than the Communist Party. Some observers even estimate that up to 25,000 people are being converted every day in China's illegal house churches.

Klaas Brobbel, executive director of The Voice of the Martyrs, noted similar outpourings of the Holy Spirit in Sudan, Ethiopia and South

Africa in 1993.

"Since a strict Islamization policy was instituted in 1983, Sudan's Christian churches have complained of a mounting campaign of violence and discrimination eroding their basic religious freedoms," says Brobbel. "In the 10-year war between the Muslim north and the Christian south, 250,000 have died. Muslims in southern Sudan have crucified Christians, and cut off their arms to use as drumsticks. The Anti-Slavery Society estimates that 7,000 children — many of them from Christian families — have been kidnapped by Muslims and sold into slavery."

And yet a tremendous revival is sweeping southern Sudan, says Brobbel, with thousands coming to Christ in recent months. "One Presbyterian pastor alone baptized 9,000 converts in 1993," says Brobbel, adding that one southern Sudanese Anglican diocese that had nine stagnant churches 10 years ago now has more than 300 congregations, many of them with more than 500 members.

Thousands of converts

"The pastors in southern Sudan are the first to tell you that they had nothing to do with this revival amid such fierce persecution," says Brobbel. "God is responsible."

Sharpe notes that thousands have come to Christ in Ethiopia since that country's Marxist government collapsed in 1991. Citing a recent article in *Charisma* magazine, Sharpe notes that Ethiopia's largest Protestant denomination, in one city, during a two-month period in 1992, baptized 10,000 new believers.

"We are seeing the same hunger after God in Algeria," says Sharpe, noting that people in that country, despite threats on their lives from militant Muslims, are sometimes walk-

ing nine miles to attend secret worship meetings.

One of the most graphic illustrations of rapid church growth in the face of persecution occurred in South Africa recently, says Sharpe. On July 25, 1993, terrorists walked into the worship service of St. James Church in Capetown, spraying bullets and throwing hand grenades into the multi-racial congregation. Eleven died and many more were injured. The church's bishop and senior minister, Frank Retief, reports that, after the memorial services, 350 people asked for evangelistic booklets. Another 1,000 asked for spiritual help in the weeks that followed, and more than 200 applied for church membership.

Koreans join CRC, bring mission vision

GRAND RAPIDS, Mich. (CRWM) — Although six Korean congregations broke off their affiliation with the Christian Reformed Church in North America last October, another 24 are in the process of joining the 45 Korean churches that remain in the denomination. And they want to bring more Koreans into the church, both in the United States and abroad.

According to records kept by Rev. John Choi, Korean ministries co-ordinator for Christian Reformed Home Missions, the Korean churches that left the CRC to join the Christian Presbyterian Church in America included 2,900 members. The 24 groups prepared to join will add 2,200 Koreans to the CRC, bringing total Korean membership to more than 7,000.

A vision for missions

The Korean Christian Reformed Churches are located mostly in southern California, where the 1990 U.S. Census reports there are more than 166,000 Korean-Americans in Los Angeles and Orange counties. There are nearly 800,000 Koreans throughout the United States. But the Korean immigrant community in the CRC has a vision for missions beyond their new country. At its annual board meetings

in February, Christian Reformed World Missions gave conceptual approval to two mission proposals from the Korean churches.

One proposal would establish a missionary training centre in Seoul, Korea. The second proposal would send two Korean-American missionary families to the Jilin Province of China, which borders North Korea, to work among an estimated two million ethnic Koreans there.

North Korean potential

While South Korea's population of 45 million is 35 per cent Christian, fewer than one per cent of the North Koreans and only six per cent of Koreans in China are Christian.

The proposals must be approved by the CRC Synod in June. World Missions administrators will work on specific details with an advisory committee made up of representatives from the Korean Christian Reformed churches in southern California.

"The Koreans are very mission minded," says Van Til, who met with Korean pastors in California. "In time, with their financial resources and mission fervor, the Koreans could be a great boon to the world mission of the Christian Reformed Church."

FROM COAST TO COAST

ENGLISH RADIO:

BRITISH COLUMBIA

Abbotsford-CFVR.....	7:30am	850
Burns Lake-CFLD.....	9:15am	1400
Kilimac-CKTK.....	8:30am	1230
Osoyoos-CJDR.....	8:00 am	1490
Penticton-CKOR.....	8:00 am	800
Port Alberni-CJAV.....	7:00 pm	1240
Prince George-CIBC.....	7:00am	94.3
Princeton-CJDR.....	8:00 am	1400
Smithers-CFBV.....	9:15am	1230
Summerland-CHOR.....	8:00 am	1450
Vancouver-CJVB.....	7:00 am	1470
Vancouver-1m.....	7:00 am	103.3
Vernon-CJIB.....	9:30pm	940

ALBERTA

Brooks-CKBR.....	8:00am	1340
Edmonton-CHQT.....	7:30am	880
Edson-CJVR.....	10:00am	970
Ft. McMurray-CJOK.....	9:00am	1230
High River-CHAB.....	6:30am	1280
St. Albert-CHMG.....	8:00 am	1200

SASKATCHEWAN

Estevan-CJSL.....	8:00am	1280
Weyburn-CFSL.....	8:00am	

MANITOBA

Altona-CFAM.....	9:30am	950
Steinbach-CHSM.....	9:30am	1250
Winnipeg-CKJS.....	9:15am	810

ONTARIO

Ajax-CHOO.....	9:30am	1390
Atikokan-CFAK.....	9:30am	1240

Burlington-CING (fm).....	8:00am	107.9
Chatham-CFCO.....	6:00 am	630
Fort Frances-CFOB.....	9:30 am	640
Guelph-CJOY.....	10:00pm	1460
Hamilton-CHAM.....	6:30 am	1280
Kapuskasing-CKAP.....	9:00am	580
Kinston-CFMK.....	6:30 am	96.3
Newmarket-CKDX.....	9:00 am	1480
Oshawa-CKAR.....	8:00am	1350
Owen Sound-CFOS.....	10:30am	560
Pembroke-CHVR.....	10:00am	350
St. Catharines-CKTB.....	7:30pm	610
Sarnia-CHOK.....	7:30am	1070
Stratford-CJCS.....	8:45am	1240
Windsor-CKWW.....	8:30am	580
Wingham-CKNX.....	10:30am	920
Woodstock-CKDK (fm).....	8:00am	102.3

NEW BRUNSWICK

Newcastle-CFAN.....	9:00am	790
Saint John-CHSJ.....	9:00am	700

PRINCE EDWARD ISLAND

Charlottetown-CFCY.....	7:00am	630
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QUEBEC

Montreal-CFQR (fm).....	7:30am	92.5
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NOVA SCOTIA

Digby-CKDY.....	6:00am	1420
Kentville-CKEN.....	8:30am	1490
Middleton-CKAD.....	8:30am	1350
New Glasgow-CKEC.....	7:30am	1320
Sydney-CJCB.....	8:00am	1270
Weymouth-CKDY.....	8:30am	1031
Windsor-CFAB.....	8:30am	1450

FRENCH RADIO: *Perspectives Réformées*

ONTARIO

Cornwall-CFHX.....	9:30am	1170
Timmins-CRCL.....	9:30am	620

QUEBEC

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Valleyfield-CFLV.....	8:45am	1370

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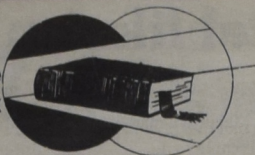
British Columbia.....	4:00 & 7:00pm
Alberta.....	5:00 & 8:00pm
Sask. & Manitoba.....	6:00 & 9:00pm
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The 'Song of the Valiant Woman' VII

"Charm is deceptive, and beauty is fleeting; but a woman who fears the Lord is to be praised" (Prov. 31:30, NIV).

Like the punchline of a joke, this verse is the climax of the song which concludes the book of Proverbs. The point of the whole poem is this: what counts in a woman is not good looks but spiritual commitment to the Lord.

In the cultures surrounding Israel there was a good deal of poetry in praise of women. Almost all of this poetry concentrated on the physical charms of women, on beauty and "sex appeal." Most of it is associated with royal courts and the harems of kings, and is oriented to the gratification of male desires.

No harem poetry

But the poem of Proverbs 31 is strikingly different: it concentrates not on how its heroine *looks*, but on what she *does*. Unlike other poetry in praise of women, the "Song of the Valiant Woman" has almost no descriptive words; its only adjectives (in the Hebrew) are "profitable" in verse 18, and "many" in verse 29, neither of which describe the woman herself.

Instead, what we have here is a portrait in verbs. Even the vivid image in verse 14 which compares the woman to the merchant ships highlights not her appearance but her actions.

This is not to say that good looks are something to be despised, or that the Bible does not elsewhere show appreciation for the beauty of a woman or the handsomeness of a man. These too are good gifts of God, to be received and enjoyed with thanksgiving.

But beauty is not what defines the *value* of a person; it has nothing to do with his or her intrinsic *worth* — either to God or to other people. What is genuinely worthwhile in a person has to do with something much deeper, with his or her relationship to God at a fundamental level. Compared to that, beauty and sex appeal count for nothing.

The Hebrew original here is even more blunt than the translation we have quoted. Literally, it says that charm is deception or falsehood (*sheger*), and beauty is vapor or breath (*hebel*). Good looks are not something that you can build on for a lasting relationship. What you *can* build on, however, is a shared commitment to the God of the Bible.

No add-on

Many interpreters of this chapter have found it odd that this climactic verse suddenly introduces the theme of "the fear of the Lord." What does this explicitly religious category have to do with the down-to-earth, this-worldly activities of running a large estate which are described in the rest of the poem? Many answers have been given to this question, including the suggestion (adopted in the first edition of the Jerusalem Bible) that the verse originally spoke only of a woman "who is wise," not one who "fears the Lord."

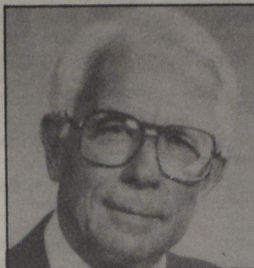
But this is to miss the whole point of the "Song of the Valiant Woman." It is precisely *in* her practical good works of managing a sizable establishment that she demonstrates her fear of the Lord. Her religion is not an add-on, but an animating force which pervades all her activities.

In her person she exemplifies the basic message of the book of Proverbs: the fear of the Lord is the beginning of (practical, down-to-earth) wisdom.

Al Wolters is a lapsed philosopher who now teaches Bible and Greek at Redeemer College, Ancaster, Ont.

CRC patriarch dies at 75

Kromminga was able administrator, spiritual leader, writer



John H. Kromminga

Marian Van Til, with files from Calvin Seminary

GRAND RAPIDS, Mich. — John H. Kromminga, president emeritus of Calvin Theological Seminary and longtime spiritual leader in the Christian Reformed Church in North America, died on March 3 at age 75. Kromminga had suffered since last fall from pancreatic cancer and had at that time, while interim editor of *The Banner*, poignantly given church members advance notice of his own impending death.

Kromminga was an ordained minister, having served Christian Reformed congregations in Newton, New Jersey, Des Plaines, Illinois, and Grand Haven, Michigan, before being appointed to teach at Calvin Seminary in 1952. He was named seminary president in 1956, holding that position until his retirement in 1983.

Retiring is hardly what Kromminga did at that point, however. He continued his long service on the CRC's Inter-church Relations Committee, working particularly with sister churches in South Africa toward their rejection of apartheid.

During his retirement Kromminga also served as president of International Theological Seminary in Los Angeles, a Korean institution geared toward international students. He was an annual advisor to the CRC synod and, along with Dr. Harvey Smit, was interim *Banner* editor during 1992-93.

Wit, spirituality and a willing servant

Dr. James De Jong, current president of Calvin Seminary, says Kromminga "was known for his sage advice, wit, wit, theological balance and deep spirituality."

Dr. Paul Schrotenboer, emeritus head of the Reformed Ecumenical Council, told CC Kromminga's life touched his own "at a number of points — some serious, others amusing, but all interesting."

Schrotenboer recalls the period in the early '60s when Kromminga was called before the CRC synod because he had "defended the writings of a student who was said to have made statements that infringed on the authority of Scripture."

Schrotenboer was on the synodical committee which dealt with the matter. Kromminga admitted that he no longer espoused some opinions he had written several years

earlier, says Schrotenboer. Yet "John agreed he 'would have to go to Siberia' if that's what the church required of him." (The theological charges against him were not sustained.)

Among Kromminga's writings are *The Christian Reformed Church*, a study resulting from his doctoral work at Princeton Seminary; *In the Mirror*, a short account of Dutch immigration to Canada after World War II; and *All One Body We*, a theological case study for Christian unity.

John H. Kromminga is survived by his wife, Claire Ottenhof Kromminga, and by three adult children.

PHOTO: CC FILES

Hollands of Engels



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No one in South Africa needs to feel like an alien

John Plaatjes

At least the people of South Africa will have the opportunity to be the final judges of what is or what is not good for them. For 20 million South Africans it will be a novel experience to exercise their democratic right to vote in a federal election for the candidate of their choice.

April 27 has been declared a national holiday by Prime Minister De Klerk but the elections will be spread over two days.

Setting aside the fact that thousands of first-time voters have only the most elementary education, how are they going to vote?

In spite of fears

Even under the watchful eyes of the 3,000 neutral UN observers, will the voters feel safe? Will they feel free of intimidation? Partisanship and ethnic loyalties are fierce sentiments among South Africans, Afrikaner and blacks alike.

completely and irrevocably.

De Klerk has seen in Nelson Mandela a man of integrity and dignity, not an ex-prisoner out for revenge on whites.

Time magazine declared both De Klerk and Mandela "Men Of The Year" for 1993, along with Yasser Arafat and Yitshak Rabin. The two South Africans were awarded the prestigious Nobel Peace Prize as outstanding peacemakers in this century, as men who unselfishly stood for the noble ideals of great-heartedness and forgiveness, of faith in each other and in the country they both love.

Now it's up to the voters, black and white — everybody who shows goodwill — to complete the work De Klerk and Mandela have begun to make South Africa safer for all its citizens.

Botha's glasnost

Tribute must be paid to all those who fought to make April 27 a possibility. It's not generally known that former prime minister P.W. Botha and Nelson Mandela, already in prison for 26 years, met and talked secretly.

Not long after Botha stated, "...The sooner we get on with negotiations, the better, for this is the key to the solution of our problems.... We are reconciled to the eventual disappearance of white domination" (Letter to the Commonwealth Eminent Persons Group).

It is significant that as Pieter Botha was starting the gradual opening of South Africa, Mr. Gorbachev was introducing *glasnost* to the former Soviet Union. Botha's "glasnost" came as a shocker to his National Party caucus when he told them bluntly: adapt or die!

The National Party saw that "peaceful negotiation" meant the end of racial discrimination and white control. Andries Treurnicht and his Conservatives vehemently accused the National Party of a sell-out. The doom prophets foretold the end of white (Western) civilization and the traditional South African way of life.

Fear of the future

Many whites, including Afrikaners, didn't accept such prophecies. But unfortunately, many others still fear the future and the black majority. I heard South African philosopher

Hendrik Stoker admit in reply to a student's question at the Institute For Christian Studies in Toronto: "It's not the black man that we fear as a human being...; it's his numbers" (27 million compared to 6 million whites).

Pieter Botha found it hard to allay the fears uppermost in the minds of most whites — the overwhelming weight in numbers of black voters. And looking to events north of the border didn't help any to see countries where independence and free elections had installed black dictators, some of whom butchered their own people.

But it's time to lay down arms and get on with the important business of nation-building. And it's time forgo talk like Dr. Verwoerd's in 1966, shortly before his assassination: "When I speak of the nation of South Africa, I'm speaking of the white nation."

After April 29, nobody in South Africa should have to feel an alien in his or her own country. God grant that the elections make this a reality.



Churchsquare, Pretoria

PHOTO: SOUTH AFRICA: A WORLD IN ONE COUNTRY

Knowing what is at stake in this election voters may be tempted to think with their blood instead of with their heads. Many voters will to their dying day carry in their minds images of torched bodies and burning homes of those who offended someone's sensibilities, by supporting the "wrong" side.

In spite of such fears, former President Peter Botha set the stage in the '80 s, and the play must go on. Enter F.W. De Klerk, a man chosen by destiny to do the unthinkable from an Afrikaner point of view: negotiate the shrinkage of White power and reverse the slide of South Africa into chaos and civil war. De Klerk carried Botha's ball of reform further. He removed from the statute books all remaining racial laws. There was a saying going around at the time: "Apartheid is dead, but it hasn't been buried yet."

Two men of vision

Knowing that De Klerk came from a conservative and *verkrampte* (narrow-minded) background, it came as a complete surprise that he would take dramatic steps to unban the ANC, the PAC and even the underground Communist Party, inviting their exiled leaders to come back to South Africa. His freeing of Nelson Mandela in February 1990 became world news. He vowed to dismantle apartheid

John Plaatjes was born in the Cape province of South Africa. He was a minister in the Dutch Reformed Church of South Africa from 1955 to 1970. After he immigrated to Canada he worked for the Ontario Ministry of Education and the Supreme Court of Ontario. His permanent residence is in Collingwood, Ont.

A boy's memory of an internment camp

The Way of a Boy (A memoir of Java), by Ernest Hillen. Toronto: Viking; Penguin Books Canada Ltd. ISBN 0-670-85049-7, \$26. Reviewed by Aren P. Geisterfer, Christian Reformed campus pastor at McMaster University, Hamilton, and Japanese camp survivor.

Ernest Hillen describes in this autobiographical account vivid images of his experiences in Japanese concentration camps during the Second World War on the island of Java. He was about seven years old when he, his Canadian mother and his older brother entered this diabolical world.

The author first lets his readers into the realm of his rich childhood imaginings before the war reaches his domain. He gives the reader ample time to meet the main players, including the animals, in his private world.

But then the Japanese conquerors invade his playground and wrench him away. (His dad had been taken earlier.)

Ernest is slowly driven into a world of hatred, persecution, tension, fear, and the unpredictability of terror inflicted by his captors. He is hardly able to digest what is going on both inside and around him. As a child he cannot grasp the depth of the traumatic experiences he and his fellow inmates are undergoing, but he knows he experiences the pain of being powerless.

Profound boyhood

The boy Ernest's response is remarkably well-expressed. It is, both complex and simple, unique and universal. Slowly Ernest awakens from his childlike dreams to the brutal reality of the Japanese World War II-vintage reign of terror against the "white race," though he never "sees" this hatred.

In his boyish ways he

describes his experience of camp life in which his mother plays a central role. She is like an angel, retaining a high morality in the midst of savage deprivation and banishment. Every day she makes her *tempat*, the small allotted sleeping space, *gezellig* — a cozy corner to resemble some of her rich cultural heritage. But Ernest also observes carefully the enigmatic mentality of the Japanese guards, his new Asian masters.

Young Ernest slowly comes to grips with the reality of his new world, living in the abyss of unbelievable abuses. He has to learn the art of skillful lying and cheating without losing his own integrity; of stealing, fighting and manipulation without losing the beauty of his own boyish naivete. With the help

of his mother and some close neighbors he is able to develop the gifts of patience and compassion.

He makes friends with boys like Hubie, consciously recognizing his friend's limitations and his own strengths. Ernest learns the art of self-control and courage while rejecting self-pity and hopelessness.

In the extended daily absences of his mother, who is always working hard somewhere in the camp, Ernest is able to create his own world of meaning by letting his imagination work. Carefully he acquaints himself with his camp's surroundings and never takes anything for

granted.

There is fine humor in



Hillen family, 1936 (Ernest is seated at right).

Hillen's writing, but also pain, including facing the ever-present hunger and death. Hillen says he "learned not to see the pain and fear and death around him all day." Having experienced the protective presence of a wise mother at night, who is always alert, Ernest learns to trust his familiar surroundings with a healthy mixture of optimism and caution.

Near the end of his camp period when he is about 11 years old, Ernest outgrows his childhood. He is no longer allowed to bathe with his mother. Unconsciously he observes the other gender. At sunset with his friend Hubie he watches, without knowing why, the freshly bathed women and girls combing their hair. And his mother doesn't like it! Ernest enjoys the company of the close adults who treat him like a big boy. But he is virtually a man now; so when his dad returns and calls him *jongetje* (little boy) Ernest deeply resents it.

Healing reunion

In the end Ernest and his mother survive the war. A short time later his entire family is reunited. This gift of being

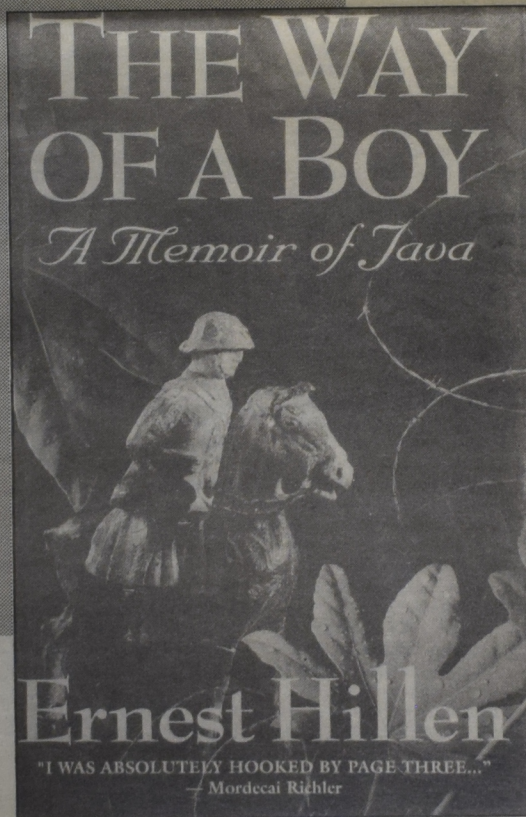
spared as a family permeates the book. The author's memories are not darkened by the trauma and pain of having lost a loved one without knowing when and where.

He has to learn the art of skillful lying and cheating without losing his own integrity.

Perhaps Ernest was too young to feel the intensity of the pain, fear and threat the older ones experienced, although his own experience leaves him with the scars of a ghastly terror. The steady comfort of having his mother always at his side gives his story something of the beauty and harmony of the

innocent child's heart. Though he was deeply oppressed and abused, his mother's spiritual comfort was able to protect Ernest's young soul from becoming bitter. There is no hatred in his description of his ominous camp experience. He had time to grieve his dead friends, for his loved ones were always near him, unlike many of his fellow inmates who were abandoned.

There is a solemn beauty in this book's closing notes, as Ernest returns to his beloved Java. He has many memories of his childhood, memories of which his captors could never deprive him.



Feature

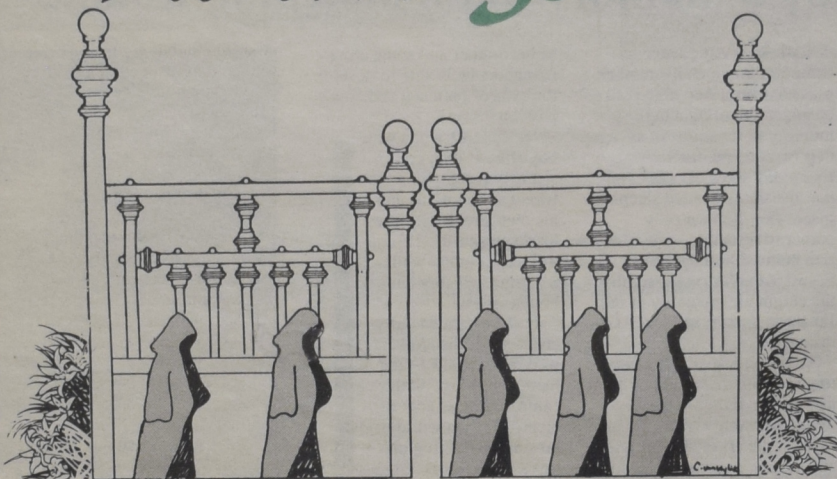
At the gates

Jean Harmon

Some 500 years ago, the world's greatest painters could portray the Last Judgment as the terrifying moment of truth when Christ will separate for all eternity the souls of the saved from the damned. The tortures of hell were horrifyingly displayed — artists wished to warn the human race that facile manipulation of human-made rules (performances by virtuosos of the legal profession) are not admissible in this ultimate court case, for the Judge knows everything.

Pretence at last shall lose its power and truth shall shine forth, eclipsing all false imitations. Thus spake the Church, and thus spake art.

But over the centuries, our folk culture, unable to endure the starkness of that



picture, has softened the ultimate scenario of judgment into one that easily admits to benign cartoons and jokes, muffling our

fears.

How many cartoons have been drawn to depict someone before St. Peter at the gates of heaven, doing something cute?

Christ's metaphor of Peter and the keys surely stood for *faith* such as Peter's — not meaning that Peter had been appointed a human Cerberus to take over Christ's own completion of the divine design: God judging his own created beings and offering redemption through the sacrifice of himself.

Yet the St.-Peter-at-the-Gates cliché can serve as a stage setting for certain truths that can be presented semi-jestingly, with no blasphemy intended.

Perpetual adolescent

For example: onto this folkloric stage enters our protagonist, a 59-year-old adolescent named Philip, wearing a stylish jogging outfit and a puzzled look. His hair is cut boyishly short (dyed every two weeks a non-committal shade of light brown). Underneath the sweat suit is a carefully exercised and dieted, undissipated body, and in the pants pocket is a pair of reading glasses, never used in public unless absolutely necessary.

Philip's face looks youthful except for some sag in

the jowls and under the chin. His face, rarely having assumed any strong depression, has very few lines.

There are people who early in life resolve to disconnect their emotions, believing they will then never have to suffer love, ambition, desire, frustration, excitement, stress, disappointment or any other strong feeling. So obsessed are they by not being obsessed that they avoid saying yes or no to anything. Such evasive "temporizing" they do (they think) politely and charmingly. But this tactic is actually often maddening or disgusting to others. Philip was a master of such evasion, and like most other such masters protected by Peter Pan syndrome, remained remarkably (pitifully?) youthful.

So how did it come to pass that our young hero of 59 is making his way towards the Guardian of the Gates?

Bad luck, that's all. He was jogging happily along a path that ran parallel to, but yards below, a highway. A car above him had a blowout, spun out of control and flipped down onto Philip. The next thing he knew he was coming on stage for this pearly gates routine. He was not wor-

ried. What sins had he ever committed? (His sort never feels guilt for the anger and other negative feelings they engender in others.)

Philip's idea of heaven

St. Peter looks at the quietly advancing Philip. "O, another one of those!" the saint says to himself. "Hell would certainly be already full of such denizens of lukewarmness if hell had capacity limitations!"

The great Apostle, being shrewd and fond of poetic justice, has a more just sentence for Philip than hell. So when the old boy approaches, St. Peter says, "Philip, you are assigned to limbo for eternity: a place that is neither heaven nor hell, despite Dante's description. It is appropriate for those of obsessive neutrality. Go, and exist within yourself as you did on earth. But in limbo, I thank God, your coldness cannot grieve others."

Exit Philip. In limbo we view our next scene. Enter Philip in a grey robe. He looks around. Various grey-robed persons solemnly pass by him, singly, without speaking or glancing his way.

"Peaceful," he thinks. "No need to impress anybody. No need to fight getting involved. Good old Peter!"

For a few moments, Philip wonders about his not achieving Paradise, but immediately realizes that heaven would not seem heavenly to him with all that endless unselfish love, all that interaction and worship. Too utterly tiring and demanding. "Ah, yes — eternal lukewarm, grey, moderate isolation is all I ever wanted."

Throughout a grey eternity Philip shall exist, not happily (for happiness is an emotion) but without pain, thus achieving his one obsessive lifetime ambition.

Jean Harmon lives in Silver Spring, Maryland.

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Wayne Brouwer



Pain's volcano

"Everyone should be... slow to become angry, for man's anger does not bring about the righteous life that God desires" (James 1:19-20).

Anger is like a volcano. Deep inside each of us there's a lake of pain — pure molten hurt. From the outside it's not usually seen. We cover it over so well. But one day the heat rises, the cork blows and anger erupts like an explosion.

And dogs get kicked, triggers get pulled, wives get beaten, missiles get launched.

Sticks and stones

There are five levels of pain in our lives. The most obvious is physical pain: many people operate on the principle of hitting back when hit. Most of us grow up enough to deal with that pain in more mature ways. But it's always in the background.

The second level of pain is emotional—the pain we feel when our security is threatened. Displaced persons and refugees struggle here, and children who bounce around in foster homes.

The third level of pain is social—it happens when our closest relationships rub raw. Why do husbands beat their wives and family feuds carry on for years? Because no anger is more powerful than the anger you direct towards someone you love! Relationship scars harden into a cap on the volcano. But it may explode with a vengeance in the next generation.

Name calling hurts too!

The fourth level of pain is psychological. It's the pain you have inside when someone attacks your self-esteem. To be irritated is one thing, but to be taunted and suckered as a fool is quite another. When that happens the psychological pain of humiliation caused the volcano of anger to erupt, sometimes with tragic consequences.

The highest level of pain is rooted in our need for meaning in life. When Simon Wiesenthal was a young Jewish prisoner of war he was led to a room where a Nazi officer was dying. The man said he had to tell Simon a story, and then proceeded to describe a scene of horrible slaughter in which he had personally murdered dozens of Jews in a cruelly painful manner. All the while Simon is shrinking back, thinking to himself, *What does he want from me?*

And when the tale is ended, the request comes. The Nazi officer is dying but he's scared to enter eternity with this blood on his hands. "You've got to forgive me! You're a Jew, and you've got to forgive me for what I've done!"

What would you do? Simon Wiesenthal was never hurt by this man. But how can he do this thing? The man attacks the very core of his being!

Take another look

How can the sources of pain's volcano be discharged before life takes the turns James mentions? For one thing, it has to be identified and acknowledged. Without a finger on pain's pulse it crouches in wait, a secret snare ready to strike.

But secondly, says James, there's something about our lives that needs to be "reframed" in the designs of God's grace. Pain happens in our world, and anger is a natural extension of it. But there's a second way in which sin's pains are addressed. The frame of grace stretches the scenery in new ways. So much so, that it'll take us an eternity to get used to it!

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.

Returning from the valley of depression

A Path Through The Sea: One Woman's Journey from Depression to Wholeness, by Lillian Grissen. Grand Rapids, Mich.: Eerdmans, 1993. ISBN 0-8028-0702-X. Softcover, 240 pp., \$20.99. Reviewed by Judy Cook, a psychotherapist in Hamilton, Ont.

In this book Lillian Grissen moves carefully from experience to analysis and back again. She retraces her steps from the first onset of acute depression she experienced as an adult, back through the minefield of her childhood memories. In the process she gives her readers much more than just a personal story about triumph over suffering. Through her journey we learn many lessons.

Grissen gives us insight into different cultures when she recounts her and her husband Ray's work as missionaries in Nigeria. Her book also provides an analysis of the pain experienced by women who for many generations were forced to become homemakers and caregivers of the family by profession (if they were married) even if this task did not particularly suit their temperament or talents. Grissen describes the religious pitfalls experienced by Christians whose beliefs are nurtured in a church which places more emphasis on obeying rules (the law) than on following a person (Jesus Christ).

Helpful analysis of depression

A Path Through The Sea also explains the illness that is clinical depression. Grissen outlines the possible causes and treatments, but she also describes the loneliness, despair and feelings of abandonment by both God and community one experiences while in the throes of the self-rejection which characterizes clinical depression.

Most importantly, this book is about the experience of extremely negative parenting she received. Grissen slowly was able to acknowledge the reality of not having been allowed to be a normal child in a seemingly "normal" Christian family. She writes, "It took a while for me to believe that Ma had been

unfair to me, but gradually I came to that realization as I relived many incidents in my childhood that had invited Ma's disapproval by word, slap, stick or silence."

Broken by the Almighty

And lastly this book teaches us about God: about his faithfulness and his love. Bible and hymnal references are sprinkled throughout this personal narrative like small kernels of encouragement and comfort. They attest to the author's strong faith in "a Father of love, comfort, and freedom."

Grissen slowly learned to see and walk God's "path through the sea" for her. She states: "I loved that woman who was my mother, and although I wouldn't have wanted her to suffer with depression as I had, it grieved me that she had not

in her lifetime experienced being broken by the Almighty God as I had [before her death]."

Grissen connects her own life to her mother's life with its own disappointments and hurts. Lillian's path through the sea was walked, therefore, not only for herself, but for her mother as well. It is this intergenerational connection which for Grissen signalled the road to healing.

Lillian Grissen's self-confessed tendency to perfectionism has stood her in good stead in the writing of this fine piece of work.

I personally recommend that this book be placed in every church library, pastor's study, therapist's office and doctor's waiting room, as well as be available in all Christian and college bookstores.

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Advice

And the winners are...

On October 29, 1993, we published an article by Casey Vander Stelt entitled "A farm parable." Readers were invited to write in to Vander Stelt and explain the meanings of the parable, giving both positive elements mentioned and negative elements omitted. The winners would receive prizes.

We are happy to announce three winners:

The first prize, an encyclopedia of psychology, goes to Floyd, a prisoner serving in a federal institution in Ontario.

The second prize, a subscription to *Christian Courier*, goes to Hilly Bollink, who lives on a farm in Alberta.

The third prize, *A Listening Ear* by Dr. Paul Tourmier, goes to Tom, an inmate in a correctional centre in Ontario.

A hearty thanks to all participants.

Peter and Marja
are

Dear P & M:

There was a time when I felt God had turned his face from me. I'd had two miscarriages when women were throwing their babies away at the Morgentaler Clinic and 15-year-olds on drugs were giving birth to drug-addicted babies. Then several family members very dear to me died in quick succession despite my fervent prayers for their recoveries. I felt like I had paid my dues and sacrificed quite enough family members to the heavenly hosts, thank you very much. I was good and mad at God. In fact, every bone in my body shook with defiance and anger.

Our Calvinistic upbringing expects us to accept whatever happens as "God's will." Some of us, like my mother and husband, give things over easier than others, while others like me rail against God's will when we feel that we've hit the saturation point. We've also been taught that it's not nice to be mad at God so there's a healthy dose of guilt mixed in with the anger.

We must recognize that anger is a valid human emotion and then acknowledge that we are angry because we feel betrayed. The reason we feel so angry and betrayed is because we've known God's love in our lives and we can't harmonize this with the sense of betrayal we feel when God takes one of our loved ones home.

When you're mad at your spouse you tell him about it; when you're really cooking you might even yell! My advice is to do the same with the Lord. Go find yourself a private place, shut the door, visualize God sitting in the chair across from you and tell him out loud just why it is that you are so angry. You could begin by saying, "I love you, Lord, but right now I'm really angry. I was counting on you, I was praying so hard, I was keeping my end of the bargain, doing everything I was supposed to do. Yet you just turned around and did exactly as you pleased. You didn't take my feelings into account at all. I trusted you! I was depending on you! Why didn't you listen to me...?" Don't stop until you have vented all your frustration and resentment, then read your Bible, pray, sing your favorite hymns and go to church. Allow yourself to be healed by the loving hand of God.

It's okay to be angry with those we love; it's not okay to let things fester and to nurture your anger. It's wrong to maintain non-speaking terms with God. Leave your heart open to God's healing and all-encompassing love. You'll start to feel better, I promise.

Dear Venting Anger at God:

Your approach to dealing with anger at God has a lot of biblical support. Bitter over his many losses, Job cursed the day of his birth and said, "I will not keep silent; I will speak out in the anguish of my spirit, I will complain in the bitterness of my soul" (Job 7:11). King Hezekiah turned his face to the wall when he became terminally ill and wept bitterly, reminding God that he had done his part of the bargain and accusing God of robbing him of the rest of his years (Isaiah 38). King David did not hesitate to aim humanity's universal screams at God when he cried "Why, O Lord" and "How long?" (Ps. 10 and 13).

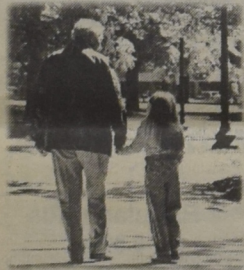
We especially appreciate the way your prayer moves from a feeling of alienation to a place of reconciliation. The book of Job, the testimony of Hezekiah and the psalms of David have the same movement and end with acceptance. They reflect the stages of grief that are now widely understood: shock, anger, bargaining, depression, and acceptance.

With so much biblical support, you would think that there would be less fear and guilt among us about venting anger at God in our grief. We suppose that's because anger is seen to be a negative, destructive emotion. Indeed, uncontrolled or sustained anger creates distance and eventually destroys relationships. Our negative experiences with this kind of foolish anger (Prov. 29:11) should make us cautious about the ways we deal with our anger at God. Our anger has the potential of ruining our relationship with the Lord to the point where we distance ourselves from him and even deny his existence. We should not forget, however, the Bible's reassuring teaching that there is a healthy way of expressing anger that is not sin (Psalm 4:4, Eph. 4:26). Your letter is an excellent example of that because it begins with love and ends with trust. Any relationship that begins and ends that way can tolerate an honest expression of the varied emotions and real feelings that come with the ups and downs of life.

Write to: P & M
c/o *Christian Courier*
4-261 Martindale Road
St. Catharines, ON L2W 1A1

Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of Herman de Jong, Bill Lidkea, Tom Zeyl, Irene Bom, Marian Van Til and Bert Witvoet.

He's got a pacemaker.
She's got a grandfather.



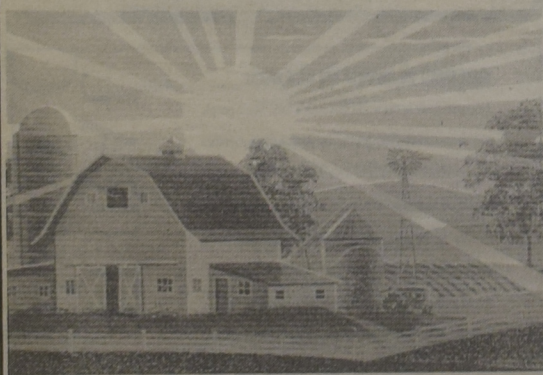
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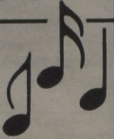


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<p>Births \$25.00</p> <p>Marriages & Engagements \$40.00</p> <p>Anniversaries \$45.00</p> <p>2-column anniversaries \$90.00</p> <p>Obituaries \$45.00</p> <p>Notes of thanks \$35.00</p> <p>Birthdays \$40.00</p> <p>All other one-column classified advertisements: \$13.50 per column inch. NOTE: Minimum fee is \$25.00. Letter under file number \$35.00 extra. Photos: \$25.00 additional charge. (Free when published with anniversary announcement celebrating 50 years or more.)</p> <p>Note: All rates shown above are GST inclusive</p> <p>ATTENTION!</p> <p>a) <i>Christian Courier</i> reserves the right to print classifieds using our usual format.</p> <p>b) A sheet with information about an obituary sent by funeral homes is not acceptable since it leads to errors and confusion.</p> <p>c) Photographs sent by fax are not acceptable. If you wish a photo included, send us the original.</p> <p>d) <i>Christian Courier</i> will not be responsible for any errors due to handwritten or phoned-in advertisements.</p> <p>e) The rate shown above for classifieds covers any length up to six column inches. <i>Christian Courier</i> reserves the right to charge for additional column inches at the rate of \$13.50 per column inch (GST incl.).</p> <p>NEWLYWEDS & NEW PARENTS</p> <p>We offer a one-year subscription for only \$20.00 (GST incl.) to the couples whose wedding is announced in the <i>Christian Courier</i> and to the parents of the child whose birth announcement appears in our paper. To facilitate matters, we encourage those who request the wedding or birth announcement to enclose \$20.00 and the couple's correct address.</p> <p>Christian Courier 4-261 Martindale Rd. St. Catharines, ON L2W 1A1 Phone: (905) 682-8311 Fax: (905) 682-8313</p>	<p>GEURKINK:</p> <p>Mike and Cathy (nee Melesky) thank the Lord for the precious gift of a healthy son</p> <p>BRODIE MASON</p> <p>born Feb. 2, 1994, weighing 7 lbs., 4 oz.</p> <p>A little brother for Shelby.</p> <p>Brodie is the second grandchild for Tom and Carol Melesky of Brockville, Ont., and ninth grandchild for Arie and Janny Geurkink of Iroquois, Ont. Brodie is also the 20th great-grandchild for Mrs. Joan Zandbergen of Brinston, Ont.</p> <p>Home address: 5 John St., Iroquois, ON K0E 1K0</p> <p>Engagements</p> <p></p> <p>POSTMA-TIESMA:</p> <p>Knowing that God has brought us together</p> <p>We, Aubrey and Heather</p> <p>Can't wait to say "I do" on Saturday, April 2.</p> <p>London is where we will marry the honeymoon spot will vary. When we return, we're moving out west</p> <p>For us, God has shown, that is best.</p> <p>Future temporary address: c/o P. den Haan, 7431-216th St., Langley, BC V3A 6Y3</p> <p>Marriages</p> <p>DEHAAN-VANDERWINDT:</p> <p>It is with great joy that we, the parents, Mr. and Mrs. Ken and Gerda DeHaan, of Huntsville, Ont., and Rev. and Mrs. Harry and Henny VanderWindt of Grimsby, Ont., announce the forthcoming wedding of our children</p> <p>JUDY PAULINE and MICHAEL ROGER</p> <p>on Saturday, April 9, 1994, at 11:30 a.m., at the Ancaster Chr. Ref. Church, Hwy #53, Ancaster, Ont. Ephesians 4:2-3.</p> <p>Future address: Apt. 907, 1265 Ontario St., Burlington, ON L7S 1X8</p>	<p>Scheveningen Guelph 1934 March 21 1994</p> <p>"Be strong and courageous. Do not be terrified. For the Lord God will be with you, wherever you go" (Joshua 1:9).</p> <p>For 60 years this wedding text has been the companion and comfort in the lives of our wonderful loving parents</p> <p>JAN and MARIA ALBLAS (VAN DEN ASSEM)</p> <p>We praise God for His care over them and for blessing us with such a wonderful Mom and Dad, grandparents and great-grandparents.</p> <p>Your loving children: Margareth & Jan Jansma — Port Al-bemi, B.C.</p> <p>Tony & Tena Alblas — Brockville, Ont.</p> <p>Tineke Alblas — The Neth.</p> <p>Jeanne & Markus Lise — Newcastle, Ont.</p> <p>Klaas & Pat Alblas — Brampton, Ont. and your grandchildren and great-grandchildren.</p> <p>An open house will be held at the First Chr. Ref. Church on Water St. in Guelph, Ont., on March 26, 1994, from 2-4 p.m.</p> <p>Home address: 70 Woodlawn Rd., Apt. 109, Guelph, ON N1H 7W7</p> <p>1954 1994</p> <p>"Blessed are all who take refuge in Him" (Ps. 2:12b).</p> <p>On April 14, 1994, our parents and grandparents</p> <p>COR and SINY DE RUITER (nee VAN SOELEN)</p> <p>will celebrate their 40th wedding anniversary. We are thankful to God who has sustained and blessed them all these years.</p> <p>Congratulations and love from: Ans & Ed Roorda — Fenwick, Ont.</p> <p>Ellen, Nicole, Kayleen, Janelle Sander — deceased 1962</p> <p>Arlene & Rick Sevenhuysen — Hudson Hope, B.C.</p> <p>Michelle, Tim, Jordan, Lisa, Catherine</p> <p>Sandra & Ben Arends — Abbotsford, B.C.</p> <p>Derek, Amanda, Heidi, Leslie Ken — at home</p> <p>Corwin — at home</p> <p>An open house will be held on Thursday, April 14, 1994, from 1-4 p.m., at First Chr. Ref. Church in Abbotsford, B.C.</p> <p>Best wishes only.</p> <p>Home address: 6256 Bell Rd., R.R. #1, Matsqui, BC VOX 1S0</p>	<p>1954 April 14 1994</p> <p>NIEL and WILLIE RIETEMA (nee SALOMONS)</p> <p>We thank and praise our God, who, for 40 years, in His goodness and mercy, has blessed us and our family.</p> <p>Children: Ben & Grace Rietema Kevin, Brenda, Jason Grace & Sy Bennik Ron, Bradley, Yvonne, Danielle, Jessica, Kara</p> <p>Ron Rietema (deceased)</p> <p>Winnifred Rietema</p> <p>Debbie & Marcel Oostenbrink</p> <p>David</p> <p>Linda Rietema & fiance Freddie Baong</p> <p>We hope to celebrate this occasion with our family and friends on Thursday, April 14, 1994. Open house in the Woody Nook Chr. Ref. Church Fellowship Hall, from 2-4 p.m.</p> <p>Home address: Box 29, Bentley, AB T0C 0J0</p> <p>Samia Goderich 1954 1994</p> <p>On April 9, 1994, D.V.,</p> <p>JOHN (JAN) & GRACE (GRIETJE) VAN NIEJENHUIS</p> <p>will celebrate 40 years of marriage. We, their children and grandchildren, praise God for this blessing and pray that the years ahead may be a continuous celebration of God's goodness.</p> <p>John & Margaret Van Niejenhuis — Windsor, Ont.</p> <p>John & Louise Deelstra — Wyoming, Ont.</p> <p>Gratiana, Osanna, Loreen, Sacha, O.J., Nathaniel, Daniel</p> <p>Grace van Niejenhuis — Drayton, Ont.</p> <p>John & Syl Eelman — Wingham, Ont.</p> <p>Jonathan, Rosemarie, Christopher, Erica, David</p> <p>Annette Van Niejenhuis — Thunder Bay, Ont.</p> <p>Will & Nancy Van Niejenhuis — Newtonville, Ont.</p> <p>Justin, Colin</p> <p>Dave Van Niejenhuis — Dungannon, Ont.</p> <p>Gerald Van Niejenhuis — Australia</p> <p>Harold Van Niejenhuis — Goderich, Ont.</p> <p>Current address: 114 Newgate St., Goderich, ON N7A 1P4</p>	<p>Hoogkerk Woodstock 1949 March 31 1994</p> <p>"He is our help and our shield" (Ps. 33:20b).</p> <p>With praise and thanksgiving to God we announce the 45th wedding anniversary of our parents and grandparents</p> <p>FRED and MARTHA VISSER (HOITING)</p> <p>With love and best wishes from their children and grandchildren: Albert Visser — Onaping, Ont.</p> <p>David, Angel, Danny, Aaron, Kristine</p> <p>Coby & Gaelle Visser — Ancaster, Ont.</p> <p>Paul, Brian, Michael</p> <p>Wilma & Bert Hartman — Dundas, Ont.</p> <p>Shawn, April, Ian, Kyle</p> <p>Sid & Toby Visser — Woodstock, Ont.</p> <p>Lisa, Angela, Jessica</p> <p>Wendy & Clarence Markus — Woodstock, Ont.</p> <p>Darryl, Gary, Michelle, Mark</p> <p>Betty Ann & Rob Sharringa — Water-down, Ont.</p> <p>Marsha, William, Brenda, Julie, Robby</p> <p>Andrea & Richard Sharringa — Cambridge, Ont.</p> <p>Matthew, Bradley, Amy</p> <p>Open house will be held on April 2, 1994, in John Knox Chr. School, at 7:30 p.m.</p> <p>Best wishes only.</p> <p>Home address: 474 Norwich Ave., Woodstock, ON N4S 3W5</p> <p>Beilen Chatham Drenthe, the Neth. Ontario 1954 April 2 1994</p> <p>Wedding text: "Therefore do not worry about tomorrow, for tomorrow will worry about itself. Each day has enough trouble of its own" (Matt. 7:34).</p> <p>With thankfulness to God, we celebrate with joy the 40th anniversary of our parents and grandparents</p> <p>PIET and HILLIE WEIMA (nee THYMES)</p> <p>With all our love and best wishes from: Herman Weima — Toronto, Ont.</p> <p>William Weima & Sophie Sager — Toronto, Ont.</p> <p>Joanne & Randy Crevits — Chatham, Ont.</p> <p>Amanda, Andrea</p> <p>Clarence & Karen Weima — London, Ont.</p> <p>Yolanda, Pieter, Wesley</p> <p>Ruby & Fulvio Babich — Chatham, Ont.</p> <p>Home address: 85 Jasper Avenue, Chatham, ON N7M 4C1</p>
<p>Thank You</p> <p>VAN HARTEN:</p> <p>A heartfelt thank you to our Lord and each of you for so many expressions of congratulations and love, that came from far and near, in reaction to our 40th wedding anniversary. A very special thanks to our children and grandchildren, big and small, who gave us such an unforgettable day.</p> <p>Audrey and Henk Van Harten.</p>	<p>Real Estate</p> <p>Investment opportunity</p> <p>Christian family, located in South-central Ontario, with 50 per cent equity in their home, is looking for a mortgage. For an excellent investment, call</p> <p>(905) 779-3817</p>	<p>Job Opportunities</p> <p>Dairy and poultry farm requires a full-time person for general farm work; also part-time work on poultry farm may be available for a spouse. Send letter and resume to File #2616, c/o <i>Christian Courier</i>, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1</p>	<p>For Rent</p> <p>APARTMENT AVAILABLE — very close to the Western University and King's College campuses in London, Ont., from May 1 - Sept. 1, 1994. Two-bedroom \$400 monthly. Call (613) 838-3235</p> <p>Victoria - B.C.</p> <p>Visiting the Commonwealth Games?</p> <p>House for rent from July 17 till Sept. 15. Adults only.</p> <p>Phone: (604) 744-4426</p>	<p>Look for our Calendar of Events on page 19....</p>

Classifieds

Obituaries	For Sale	Teachers	Teachers	Teachers
<p>On March 5, 1994, at Maple Hill Extended Care, Langley, B.C., where he resided the last six years</p> <p>DIRK DE ROVER</p> <p>passed into the presence of his Lord at the age of 90 years.</p> <p>Born in Rijnsburg, the Netherlands, on Oct. 23, 1903, he was predeceased by his first wife, Cornelia de Rover-van Klaveren and his daughter Joanne Vandervelden, his son, Karel Derover, and three grandchildren. He leaves to mourn his wife, Vera (Duifhuis-Parker), his daughters, Irene (Harry) Ferguson and Corrie (Tony) Vanderwiell.</p> <p>Also 14 grandchildren and their spouses and 33 great-grandchildren.</p> <p>Extended families:</p> <p>Peter & Stephanie Vandervelden Margaret & Wiebe VanderMeulen Betty Derover Henry & Velma Duifhuis Greta & Chris Overvoorde Richard & Elsie Duifhuis Dena Huizinga John & Affie Duifhuis</p> <p>18 grandchildren plus spouses and 14 great-grandchildren.</p> <p>The memorial service was held on Wednesday, March 9, 1994, at First Chr. Ref. Church of Langley, 20525-72nd Ave., at 11:00 a.m., Pastors Bob De Moor and Martin Contant officiating.</p>	<p>Pleasure or Profit</p> <p>Rubber stamp shop supplies for sale in South-Western Ontario. Owner retiring. Ideal for starting a small business. Great as a hobby, too! Included are blocks, handles, rubber, pads, drill, press, cabinets, logos, etc. Make a deal! If you are interested, write to: File #2617, c/o Christian Courier, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1</p> <p>St. Petersburg, Florida: two-bedroom mobile home in adult park. Completely furnished. Five minutes from Madeira Beach.</p> <p>Phone: (905) 945-4255</p>	<p>PRINCE GEORGE, B.C.: The Association for Christian Education of Prince George invites applications for a teaching position in Primary (Grade K-3) preferably with a French and/or P.E. specialty and in Junior/Secondary (Grade 8-10) a generalist position with emphasis on English and fine arts. Please send resumes, including a Christian Education Philosophy statement to:</p> <p>Cedars Chr. School 701 N. Nechako Rd. Prince George, BC V2K 1A2 Attention: Hiring Committee Fax: (604) 564-0729</p>	<p>SMITHERS, B.C.: Bulkley Valley Chr. Secondary School has possible openings for September 1994 in the following areas: math/science and social studies/Bible. Please address enquiries to:</p> <p>Mr. Evert Vroon, Principal P.O. Box 3635 Smithers, BC V0J 2N0 Phone: (604) 847-4238 Fax: (604) 847-3564</p>	<p>WINNIPEG, Man.: Calvin Chr. School invites applications for an additional Grade 5 teacher. Our student body consists of 330 students served by 23 full/part-time teaching staff working in a modern facility built in 1990. Please mail or fax your resume to:</p> <p>The Principal Calvin Christian School 245 Sutton Avenue Winnipeg, MB R2G 0T1 Phone: (204) 338-7981 Fax: (204) 339-5512</p>
<p>Sept. 29, 1906 - March 9, 1994</p> <p>"My flesh and my heart may fail, but God is the strength of my heart and my portion forever" (Ps. 73:26).</p> <p>MR. (GERRIT) HENDRIK STRONKS</p> <p>passed away peacefully, after a lengthy illness, in Picture Butte, Alta., on Wednesday, March 9, 1994, at the age of 87.</p> <p>He is survived by his loving wife, Geertruida Stronks (Ormel) who was his faithful companion for almost 61 years, and his children: John (Irene) Stronks — Calgary Dick (Ina) Stronks — Picture Butte Ben (Sandra) — Iron Springs Alice (Henk) Brouwer — Picture Butte Dini (Roelof) Scholten — Picture Butte Henk (Rose) Stronks — Picture Butte Willemien (Henry) Slomp — Picture Butte</p> <p>Anne (Garry) Withage — Picture Butte Bill (Alina) Stronks — Iron Springs Joanne (Doug) Montgomery — Calgary</p> <p>Mary Anne (John) Horlings — Smithers</p> <p>50 grandchildren, 21 great-grandchildren and numerous nieces and nephews.</p> <p>Hendrik was predeceased by his parents, four brothers, three sisters and one grandson.</p> <p>A funeral service was held on March 12, 1994, in the Iron Springs Chr. Ref. Church, Pastor Henry Vander Beek officiating.</p> <p>Correspondence address: Mrs. Geertruida Stronks, Pyrami Lodge, Picture Butte, AB T0K 1V0</p>	<p>BURNS LAKE, B.C.: Burns Lake Chr. School is seeking three teachers to take up the challenge of helping our school develop its potential in its second year of operation. Our school has multi-grade classrooms for primary/elementary grades, plus Kindergarten.</p> <p>Please contact us at:</p> <p>Burns Lake Chr. School Box 574 Burns Lake, BC V0J 1E0</p>	<p>RED DEER, Alta.: The Red Deer Chr. School has possible openings in Grade 3 (full-time), Remedial (60%), and French (60%) teachers for the 1994/95 school year. Please direct all inquiries and/or resumes to:</p> <p>Mr. R. Duggan, Principal Red Deer Chr. School 14 McVicar Street Red Deer, AB T4N 0M1</p>	<p>ST. THOMAS, Ont.: Ebenezer Chr. School has a definite opening for a primary teacher for the 1994-1995 school year. Applicants should send their letters of introduction and resumes to:</p> <p>Tony DeKoter, Principal Ebenezer Chr. School 77 Fairview Avenue St. Thomas, ON N5R 4X7 Phone: (519) 633-0690</p>	<p>Miscellaneous</p>
<p>CLINTON, Ont.: Clinton and District Chr. School requires a Senior Grade teacher effective Sept. 1994. Please send letter of application to:</p> <p>Clinton and District Chr. School Box 658, Clinton, ON N0M 1L0 or fax: (519) 482-7614</p> <p>For more information call principal Clarence Bos at (519) 482-7851 (school) or 482-9609 (home)</p> <p>Applications received until April 1, 1994.</p>	<p>LONDON, Ont.: London District Chr. Secondary School requires a French teacher for the 94/95 school year. Special education training would be an asset. Send letter of application and resume to:</p> <p>Mr. H. Kooy, Principal 24 Braeside Ave. London, ON N5W 1V3 Phone: (519) 455-4360</p>	<p>RENFREW, Ont.: The Renfrew and District Chr. School invites applications for the position of teacher-principal for the 1994-1995 school year. Please state your salary expectations in your resume. Forward applications and inquiries to:</p> <p>H. Huyer, Principal Renfrew & District Chr. School P.O. Box 818 Renfrew, ON K7V 4H2 Phone: (613) 432-4340</p>	<p>TABER, Alta.: Taber Chr. School has an opening in the upper elementary grades as well as a possible opening in primary. Please send resumes to:</p> <p>Henry Ronda, Principal Taber Chr. School Box 2256 Taber, AB T0K 2G0 Phone: (403) 223-4550 Fax: (403) 223-4693</p>	<p>SLP STUDENT LOAN PROGRAM</p> <p><i>Helping Canadian Students in Financial Need</i></p> <ul style="list-style-type: none"> • Interest free until graduation • Donors to CEAFF receive full tax receipt • Large portion of loan is forgivable upon graduation • Student must be enrolled in a Christian High School or College • Small administration fee <p>CEAFF CHRISTIAN ECONOMIC ASSISTANCE FOUNDATION</p> <p>P.O. Box 20089 UPPER JAMES POSTAL OUTLET HAMILTON, ONTARIO L9C 7N5 TEL: (905) 648-2100 FAX: (905) 648-2110</p>
<p>SURREY, B.C.: Surrey Chr. School invites applications for the following full-time positions available for the 1994/1995 school year: Grade 1, Grade 5, Grade 7, and music. There is a 50% full-time Learning Assistance position available, as well as other possible part-time positions. Applicants must qualify for B.C. certification. Please send resumes by April 15, 1994, to:</p> <p>Mr. Anthonie Jansen, Principal Surrey Chr. School 9115-160th Street Surrey, BC V4N 2X7</p>	<p>WILLOWDALE, Ont.: Willowdale Chr. School invites applications for possible teaching positions in K-8. Experience in French and/or music will be given special consideration. Please send letters of inquiry with resume to:</p> <p>Principal Willowdale Chr. School 60 Hilda Ave. North York, ON M2M 1V5 Phone: (416) 222-1711 or Fax: (416) 222-1939</p>	<p>SARNIA, Ont.: Lambton Chr. High School solicits inquiries relating to a possible position in French for the 1994-95 school year. Please address your inquiry and resume to:</p> <p>W. Drost, Principal LCHS 295 Essex St. Sarnia, ON N7T 4S3 Phone: (519) 337-9122</p>	<p>TRENTON, Ont.: Trenton Chr. School has a possible full-time opening in the junior-intermediate division. Enthusiasm for and/or expertise in physical education would be an asset. Please send resume and letter of application to:</p> <p>Mr. Jeremy Van Duyvendyk, Principal Trenton Chr. School 20-4th Avenue, Trenton, ON K8V 5N3 Phone: (613) 392-3600</p>	<p>Events</p> <p>NEDERLANDSE PAAS ZANGDIENST</p> <p>Wij nodigen U uit voor onze Nederlandse Paas Zangdienst op</p> <p>Zondag, 3 April, 1994 8:00 n.m.</p> <p>in onze nieuwe en ruime kerkezaal EMMANUEL REFORMED CHURCH 170 Clarke Street, North Woodstock, Ont.</p> <p>Na de dienst is er gelegenheid om vrienden te ontmoeten onder het gebruik van koffie en thee.</p>

MARCH 25, 1994

Classifieds

Job Opportunities

Job Opportunities

Job Opportunities

Job Opportunities

Miscellaneous

Dordt College Openings Faculty Positions

Agriculture: Instructor with responsibilities for teaching and farm operation on the 160-acre Agriculture Stewardship Center. Desired qualifications are farm management expertise with diversified experience in crop/livestock operation, demonstrated teaching ability, a master's degree in an agriculture-related area, and a commitment to work with colleagues and students in a dynamic and growing agriculture program.

Agri-business: Two-year position with teaching responsibilities in the areas of farm management, marketing, and applied agricultural economics. Doctorate and teaching experience desirable.

Health, Physical Education, Recreation (HPER):

Tenure-track position with teaching duties in such areas as exercise science, health and coaching theory, along with coaching responsibilities in women's sports (volleyball). Women are especially encouraged to apply.

Dordt College seeks individuals who are committed to a Reformed, biblical perspective and educational philosophy and have academic and personal qualifications for teaching and scholarship or administrative leadership. Review of candidates will begin immediately and continue until positions are filled.

Send letter of interest, resume, and graduate transcripts to **Dr. Rockne McCarthy, V.P. for Academic Affairs**, at the address below.

Dordt College strongly encourages applications from women, minorities, and disabled persons.



DORDT COLLEGE
Sioux Center, Iowa 51250-1697
FAX: 712-722-4496

Willowdale Christian School

invites applications for the position of
PRINCIPAL
to assume responsibilities for the 1994/1995 school year.
Send resume, statement of educational philosophy and other pertinent information to:

Dennis Reeve
Secretary of the Board
278 Badessa Circle
Thornhill, ON L4J 6C5
Phone: (905) 669-2059

SEEKING A PASTOR

The Alliston, Ont., Christian Reformed Church, a 40-year-old congregation of 77 families, is currently seeking an **experienced pastor** to lead us in our Christian walk of life. Our priorities are Biblical preaching, outreach and an interest in youth. Alliston is a growing community situated in southcentral Ontario, approximately 45 minutes north of Toronto. Inquiries and/or resumes may be forwarded to the **Search Committee, c/o Mr. Aris deBruin, R.R. #2, Beeton, ON L0G 1A0**, phone (705) 435-5317, fax (705) 435-3351

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Campgrounds & Resort Areas

With Summer 1994 not that far away, we plan to group your advertisements in the **April 22, 1994**, issue. The advertising deadline is **April 13, 1994**.

Many *Christian Courier* readers will soon be making 1994 vacation plans. Let us have your ad copy and instructions as soon as possible so that our readers will know who and where you are!

Stan de Jong
Manager

For Sale

TIME FOR NEW FURNITURE?

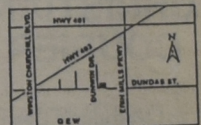
Come and see our beautiful showroom with the European flair! Monthly ticket draw for the **"Musikanten Stadl"** TV show. Inquire within.

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comfort you need.**



Mississauga

Dundas St. - 2 Blocks W. of Erin Mills Parkway (905) 828-9511

Cedars Christian School Prince George, B.C.

invites applications for the position of

PRINCIPAL

to assume responsibilities starting the 1994/95 school year.

Cedars Christian school provides Christian education from preschool to Grade 10 in an interdenominational setting and will be moving to add Grades 11 and 12 in the near future. High school experience preferred.

Please send resumes, including a Christian Education Philosophy statement, to:

Board President
Cedars Christian School
701 North Nechako Rd.
Prince George, BC V2K 1A2
Phone: (604) 564-0707; Fax: (604) 564-0729

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L2W 1A1

Job Opportunities



REGISTERED NURSES

Holland Christian Homes Inc., a progressive seniors' complex has the following vacancy: Part-time on-call relief for the night shift in our nursing home.

If you are interested in joining our Nursing Team, please forward a resume to the attention of the Director of Resident Care (address below).

We are also interested in receiving applications for Health Care Aides and Registered Practical Nurses for on-call relief positions.

Please mail a resume to:
Director of Resident Care
Holland Christian Homes Inc.
7900 McLaughlin Road S.
Brampton, ON L6V 3N2

Job Opportunities

Vacations

Vacations

LITTLE EUROPE RESORT and TRAILER PARK

Bracebridge, Muskoka

Plan a successful vacation at our resort known for its Dutch hospitality. Reasonable rates for cottage rentals. Excellent for camping, swimming and fishing (ideal for group camping). "Little Europe" is located 10 km. east of Hwy. 11, on Hwy. 118 East, past the Muskoka Airport.

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Phone: (705) 645-2738

For Sale

Flourishing Deli

Relocate to beautiful B.C.

and assume ownership of a long-established Dutch deli business with a large customer base. Owner wishes to concentrate energies on a related business enterprise. Required is an energetic person or family to further develop the deli. Business has a solid growth pattern and is profitable. Owner is willing to provide guidance and training. Feel free to contact:

Dave Pel & Co
Phone: (604) 585-1255
Fax: (604) 585-8525

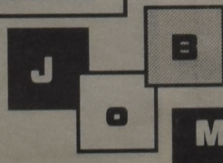
Miscellaneous

The Council of Christian Reformed Churches in Canada

will review its 20 years of gospel ministry with Canada's first peoples in three cities. Council invites applications from qualified persons who have no ongoing contact with these ministries, but are familiar with native Canadian culture and cross-cultural ministries. The task should be completed within one year and may require up to 60 person days. Send application, resume and remuneration expected to: **Search Committee, CCRCC, Box 5070, Burlington, ON L7R 3Y8. Fax (905) 336-8344 before April 12, 1994.**

Hire a student!

Summer



Market

This summer why not hire a student to help you ease your workload and get some extra things done? Beginning March 25, students will advertise their skills in our Summer Job Market section of the Classifieds. Please consider hiring one of them.

Some students may be hired when you call them. Please be patient. Sometimes they are hired before we can cancel their ad.

Events

Komt nu met zang - 1994

This Dutch Congregational Song Service of familiar Dutch psalms and hymns, attended by 1,200 people at Redeemer College in Ancaster, Ont., is available on VHS and cassette. Recorded "LIVE" on Good Friday with the participation of the "Hosanna Choir" (Dundas FRC) including a meditation by Rev. J. Kuntz.

* PRE-PAID ORDERS ONLY *

Please send me ___ x \$12.95 (cassette) and/or ___ x \$19.95 (VHS) plus \$3.95 for shipping/handling. (Can. funds)
Send cheque or money order, payable to **J. VanderLaan, 31 Miller Dr., Ancaster, ON L9G 2H9. Phone: (905) 648-6585. Order by April 16; Delivery 3-5 weeks.**

Name: _____ Address: _____
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Events/Classifieds

Calendar

March 25 "King's View Fridays," open house at The King's University College, **Edmonton**, Alta. Call registrar at (403) 465-3500.

March 25-27 The Calvin Theological Seminary Choir from Grand Rapids, Mich., will tour southern Ontario. **March 25:** 7:30 p.m., First CRC, **St. Thomas**, Ont.; **March 26:** 7:30 p.m., First CRC, **Hamilton**, Ont. The choir also participates in the following worship services: **March 27:** 10 a.m., Covenant CRC, **St. Catharines**, Ont.; 4:30 p.m., Mountainview CRC, **Grimbsy**, Ont.; 7:25 p.m., Ebenezer CRC, **Jarvis**, Ont. The 22-voice choir is directed by Dr. Emily Brink.

March 26 Choir/organ concert with the "Con Spirito Choir" (John Kaldeway, director), accompanied by Laurens Kaldeway and John Vanderlaan. At 7:30 p.m., Central Presb. Church, **Cambridge**, Ont. Tickets: (519) 383-0438.

March 26 The "Woodstock Dutch Theatre Group" presents the three-act comedy "Met Hartelijke Gelukwensen," 7 p.m., Clinton Town Hall, **Clinton**, Ont. Tickets: (519) 482-7190 or 482-9257.

March 27 Special Palm Sunday service with the Adoramus-Maranatha Choir, 7 p.m., CRC, **Fruitland**, Ont.

April 1 "Komt Nu Met Zang," 10th annual Dutch song service at 7 p.m., Redeemer College, **Ancaster**, Ont. The "Hosanna Choir" and Rev. J. Kuitert will participate. Admission by ticket only available at no charge by calling (905) 648-6585/3170.

April 1 Handel's "Messiah" by the choir and soloists of Central Presb. Church, with orchestra (dir. Paul Grimwood), 8 p.m., Central Presb. Church, **Hamilton**, Ont. Tickets: \$10.

April 2 Easter concert (including a cantata by John W. Peterson and hymns) by the Christian choir "New Life," Maranatha CRC, **St. Catharines**, Ont. 7:30 p.m.

April 3 Easter celebration service with the Adoramus-Maranatha Choir, 7:30 p.m., Maranatha CRC, **York**, Ont.

April 3 "Nederlandse Paasangdienst," 8 p.m., Emmanuel Reformed Church, 170 Clarke St., N., **Woodstock**, Ont. Refreshments before you go home.

April 5 12th Annual Ministers' Conference, 9:30 a.m., Redeemer College, **Ancaster**, Ont. EFC's Dr. Brian Stiller will speak on: "Learning to sing in a foreign land." Musical contributions by the RC Concert Choir and other gifted RC students.

April 8 "King's View Fridays," open house at The King's University College, **Edmonton**, Alta. Call registrar at (403) 465-3500.

April 8 Solo recitals by students of The King's University College, 8 p.m., West End CRC, **Edmonton**, Alta. Repeat on April 9, 8 p.m., at the TKUC Performance Hall. Tickets to both events: (403) 465-3500.

April 8-9 50th Anniversary of the Lacombe, Alta., Chr. School. Info: (403) 782-6531.

April 8-10 "Reformed Marriage Encounter" weekend at the Desert Inn, 605 Hespeler Rd., **Cambridge**, Ont. Info: (905) 877-5641.

April 9 "Spring Fair & Bake Sale," 10 a.m. - 3 p.m., The King's University College, **Edmonton**, Alta. Free admission!

April 9 The "Woodstock Dutch Theatre Group" presents the three-act comedy "Met Hartelijke Gelukwensen," 8 p.m., Queen Mary Public School, **Peterborough**, Ont. Tickets: (705) 748-0282, or 742-5973 or 745-2324.

April 9 Spring concert by Leendert Kooij's OCMA, with Andre Knevel at the organ. Proceeds for Holland Marsh DCS. At 8 p.m., Trinity United Church, **Newmarket**, Ont. Tickets: (905) 775-4030.

April 9 CLAC's 38th national convention at the Lamplighter Inn, **London**, Ont. Theme: "Equipped to Challenge." Day-time session 11 a.m.-4 p.m. Banquet at 6 p.m. Speaker: P. Nelissen of the World Confed. of Labour, Brussels, Belgium. Info. & tickets: (905) 670-7383.

April 10 Dutch worship service led by Rev. Ralph Koops, at 3 p.m., CRC, **Ancaster**, Ont.

April 11 "An evening with Redeemer College" at Holland Chr. Homes, **Brampton**, Ont. Reception at 7 p.m., program at 7:30 p.m.

April 11-22 CSS's Adriana Pierik plans to be in the Vancouver/Lower Fraser Valley area.

April 15 Spring concert by The King's University College Concert Choir with the Edmonton Youth Orchestra. At 8 p.m., West End CRC, **Edmonton**, Alta. Tickets: (403) 465-3500.

April 15 Concert Choir (directed by Christiaan Teeuwssen) presents its "Pre-Tour Concert," 8 p.m., Redeemer College, **Ancaster**, Ont. Free will offering.

April 15-16 John Calvin Chr. School (Strathroy) invitational hockey tournament at the Tri-Township Arena, **Mt. Brydges**, Ont. Teams from Calvin, Calvin Alumni, Dordt Alumni, Strathroy, Redeemer, Mt. Brydges, Sarnia, Ancaster and Burlington. Bring the whole family! Proceeds to Christian education.

April 16 "Spring Praise Concert" by the Hamilton Philharmonic Youth Orchestra and the "Soli Deo Gloria Choir" (central Niagara CRCs), at 7:30 p.m., Bethany CRC, **Fenwick**, Ont. Info: (905) 892-6659 or 892-2140.

April 16 Spring concert by Leendert Kooij's OCMA, with Andre Knevel at the organ. At 8 p.m., Maranatha CRC, **Belleville**, Ont. Proceeds for World Missions. Tickets: (613) 969-1478/966-5898.

April 16 Conference on "Alcoholism & other drug addictions," at Zion Chr. Ref. Church, **Oshawa**, Ont. Speaker: Dr. Rich Grevenoged on "Family Disease - Family Recovery." Eight workshops. Register before April 4 with Jane de Haan, (905) 679-6490. Coffee and registration at 8:30 a.m.

April 20 Spring concert by Leendert Kooij's OCMA, with Andre Knevel at the organ. Proceeds for Heritage Chr. School, At 8 p.m., Cambridge St. United Church, **Lindsay**, Ont. Tickets: (705) 324-9582.

April 22-24 "Faithfulness Today III" conference at Hamilton Convention Centre, 115 King St. W., **Hamilton**, Ont. Keynote speaker: Alister McGrath. Theme: "In the world, not of the world." Info: (905) 318-9244 or 1-800-465-7186.

April 23 "Festival of Praise," featuring 7 Ontario male choruses, Wim van Suydam (organ) and Henk-Jan & Herman Drost (trumpets), at 7:30 p.m., Yorkminster Baptist Church, 1585 Yonge St., **Toronto**, Ont. Admission: \$10 p.p., \$7.50 seniors/students.

April 23 Christian Rainbows — sponsored meeting for the family and friends of the long-term mentally ill. Speaker: Dr. Grant Mullen on "Can a Christian be depressed or hyperactive?" From 10 a.m.-3 p.m. at Ebenezer Can. Ref. Church, Dynes Rd., **Burlington**, Ont. Info: (905) 639-1075 or (519) 631-0307.

April 23 Choir/organ concert with the "Con Spirito Choir" (John Kaldeway, director), accompanied by Laurens Kaldeway. At 8 p.m., Free Reformed Church, **Chatham**, Ont. Tickets: (519) 383-0438.

April 27 Spring concert by Leendert Kooij's OCMA, with Andre Knevel, organist. Benefit concert for "Homestead," At 8 p.m., Melrose United Church (Homewood & Locke), **Hamilton**, Ont. Tickets: (905) 389-3510.

April 28-30 "Street Level," a national conference for Christian street workers. Contact Victoria Drysdale, Yonge St. Mission, 270 Gerrard St. E., **Toronto**, Ont. M5A 2G4. Phone: (416) 929-9614.

May 20-24 "Reformed Engaged Encounter" weekend at the Pearce Williams Christian Centre, **Iona Station**, Ont. Info: (905) 935-6875.

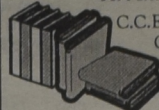
June 6-10 "Milk & Honey Summer Festival," a Christian vacation experience focussing on the theme, "Not by Bread Alone." At Redeemer College, **Ancaster**, Ont. Call Janet at (905) 648-2131.

June 23-26 "Canadian Christian Festival IV," at Copps Coliseum, **Hamilton**, Ont. Theme: "Sharing the Joy." Speakers include: George Carey, James Forbes Jr., David Mainse, Jean Vanier (Founder of L'Arche) and Lois Wilson. Info: (905) 523-3100.

June 25 Christians across Canada participate in "A Day to Change the World," as part of the "Global March for Jesus." Watch for local announcements. Info: (416) 778-7080.

Miscellaneous

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Miscellaneous

Summer Job Market

Attention: All Students

We know that many of you are thinking about summer jobs at this time.

As in previous years, *Christian Courier* will carry the Summer Job Market section in the Classifieds. We urge you to check this section until May 27.

Send us your announcement, and include name, age, address, phone number, experience and type of work you are seeking. This service is free of charge. We have only one request: Please cancel the ad as soon as you have found employment so that you don't use up valuable space needlessly.

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Manager



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News

Philippine relief work stimulates income and faith

Encouraging the poor to raise cows, shell corn and bake pastry



PHOTOS: PETER AND ROSE FEDDEMA

Canadian visitors stand in area affected by Mount Pinatubo's eruption. From l to r.: Margaret and Dan Vander Wekken, Irene and Marius Van Ellenburg, Dan De Vries, Deb Schneider, Harry and Gerda Burgsma, Lex and Jennie Kapteyn, CRWRC consultant Ivan De Kam and Rose and Peter Feddema



The proud owner of two healthy cows shows the animals that will soon be sold.

CC staff

BOWMANVILLE, Ont. — A trip organized by the Christian Reformed World Relief Committee (CRWRC) gave deacon Peter Feddema a chance to swap stories with deacons in Philippine churches. Much of what he saw impressed him.

"Some of their operations are very efficient and effective. In some cases the deacons are starting other churches," says Feddema, a former development worker with CRWRC in Korea.

Peter Feddema and his wife Rose flew with four other couples to the Philippines to familiarize themselves with two of the agency's programs — diaconal development and Christian service groups.

Most of what the group saw was evidence of income-

producing projects that had been stimulated by Christian service groups. These service groups are started and funded by the CRWRC.

It's about empowerment

At the beginning of each year a service group with the help of a CRWRC consultant will make up a development plan, which includes giving loans to people willing to start a project, helping reduce malnutrition among children and sharing the gospel of Jesus Christ. The CRWRC consultant teaches organizational, ad-

ministrative, agricultural and technical skills.

Each service group is run by a board, on which there usually are members of the local Christian Reformed church. Service groups run parallel to the church, somewhat the way Christian schools operate parallel to churches in Canada, says Feddema.

In some cases the enthusiasm of deacons — most of them women — is causing problems with the elders of a church — most of them men, who manage the budget.

"The deacons are not afraid



This corn sheller is a real time saver. It also generates income by shelling corn of farmers not in the co-op.



A group in Urbiztondo started a bakery.

to reach out beyond their own group. But they run into problems when they bring their plans to the elders," notes Feddema.

He adds: "It's difficult for such deacons. CRWRC tries to empower them, but then they return to their churches and feel the control of elders."

Development brings tension

Development often brings tension as well as relief, says Feddema. "If you change the economic structures, you're also changing social ones. Because even at the lowest levels, wealth means power."

The best part of the trip, according to Feddema, was "to see fellow Christians being empowered — to share their happiness and willingness to serve their neighbors."

News Digest

Edited by Marian Van Til

Boomers face greater cancer risk

WASHINGTON, D.C. — White men and women of the baby-boom generation have twice the risk of getting cancer as their grandparents did, the *Journal of the American Medical Association* reports.

Among specific findings: men born between 1948 and 1957 have three times the chance of contracting non-smoking-related cancer as men born shortly before the turn of the century, and two times the chance of developing any cancer; for women in the same age group the figure is twice that of women born in the 1890s. The risk of breast cancer, particularly, has risen steadily since the turn of the century.

SEEDs sown successfully in Winnipeg

An out-of-work, tattoo-covered ex-biker, father of five, with no collateral needs money to start a new business, a casket company. Who would loan money to such a person? SEED Winnipeg would. SEED is a Mennonite Central Committee (MCC) Manitoba-sponsored organization which specializes in loans to low income residents.

SEED has just completed its first year of operation, lending \$66,750 during that time. Funding comes from the Assiniboine and Crosstown credit unions, each of which has made \$100,000 available to SEED. Low income borrowers get money at an interest rate of prime plus two per cent and must agree to work with SEED staffers to prepare a business plan.

In addition to the caskets, SEED has helped fund a travel shop, food store, a jeweller, candle maker, native artist, self-employed courier and clothing designer, among others.

Thinkbit

"The church is uncommonly vocal about the subject of bedrooms and so singularly silent on the subject of boardrooms!"

Dorothy L. Sayers as quoted by Bishop Michael Marshall